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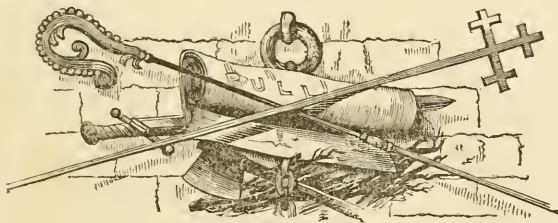
AUTHENTIC AND GENUINE HISTORICAL ACCOUNT OF THE PRINCIPAL
PERSECUTIONS AGAINST THE CHURCH OF CHRIST,
IN DIFFERENT PARTS OF THE WORLD.

BY


PAGANS AND PAPISTS.

COMPILED FROM THE LATEST SOURCES,

BY REV. C. SPARRY.



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INTRODUCTION:



It is the design of this work to open an honest page of the history of the church of Rome. It makes no attempt to conceal the deformity, or excuse the wrong which that history discloses. If Romanism is worth knowing at all, it is worth knowing as it is. If the voice of the past utters any lesson, it should be fully stated and fairly learned. The editor does not possess, and therefore has not practised upon, that false liberality which shrinks from calling things by their right names. Truth is good enough and kind enough for him; and if the faithful recital of the deeds of Rome pain the ear and shock the heart, it can not be the fault of him who makes it, but of the system whose records constitute the revolting details. We desire to create a salutary dread of popery, by showing how naturally and inevitably it leads to cruelty, intolerance, and superstition. Such has always been its history, and, from its very nature, always will be. The assumptions and principles of the system render persecution unavoidable. The idea that the church is infallible, and that there can be no salvation out of her, almost sanctifies the persecution of what she esteems heresy, and turns the cruelties and bloodshed, which may be requisite to suppress it, to guard the church from supposed corruption, into positive virtue and benevolence. Thus the purest and most compassionate, under the influence of the system, are equally liable to practise upon the revolting principle, as the ambitious or the cruel. Our design is to illustrate this truth by showing that,

through all the periods of her history, persecution has been the doctrine and practice of the church, as well those of a mild as of an inhuman temper; it is an unalterable and essential feature of popery, which no change or modification can destroy, and no circumstances for a time suppress. We shall be happy if the sad and mournful tale we have to tell shall produce a conviction of this truth.

The aspect of the times both favor and demand a general and thorough discussion of the character and claims of popery. It is no longer a question of speculation or theory. The encroachments which popery has made upon every department of society, and the position of influence, respectability, and force, which it is fast assuming, render it fearfully practical. It has become the great question of the age, and whatever may be our reluctance to enter upon it, it can no longer be avoided. At such a time, it is the belief of the editor, that a work, presenting the system in the form and aspect of impartial history, will be both acceptable and useful.

The work is a diligent and laborious compilation of Christian Martyrology, from the earliest period to the present time. Access has been had to a great variety of materials, and the editor's aim has been to select and present, in a succinct and striking form, the principal instances of persecution and cruelty practised by the Romish church. The work will contain many facts and illustrations which have never appeared before, and will, when completed, form a complete and accurate portraiture of Rome as it was and Rome as it is. Great ex-

pense and care have been incurred to embellish it with engravings, which will often be found to carry as striking a lesson, and as forcible an idea, as any description could do. It is the result of much labor and care, and if it shall accomplish something toward making known the great mystery of iniquity, and of guarding against its wiles and its encroachments, the editor will think his toil well expended.

In the following pages, we have aimed to observe a spirit of candor, and have not recorded a single word too highly colored for sober truth. We have aimed to give a faithful history of wicked acts—acts which every *honest* papist in his heart condemns.

Our work's begun! we'll trace through each sad stage
 The bloody bigotry of every age;
 And with truth's pencil paint to all mankind,
 How superstition clouds the human mind;
 While popish errors mount on reason's throne,
 And war with all opinions but their own;
 Then common sense, and charity, and truth,
 Without regard to sex, to age, or youth,
 Are sacrificed at prejudice's shrine,
 While pampered priests on cruelties refine.
 What instruments by bigot zeal are used!
 How grossly human nature is abused.
 The *rack*, exhausted patience to control,
 The ensanguined *dagger*, and the poisoned *bowl*;
 The bloody *sword*, bestained with pious gore;
 The *axe* with martyrs' crimson covered o'er;
 The boiling *caldron*, where the just expired;
 The flaming *pile*, by popish malice fired;
 The bending *gibbet*, innocence to bear;
 The red-hot *pincers*, harmless flesh to tear;
 The *precipice*, from whence the victim's thrown;
 The *famined death*, immured in walls of stone;
 Fierce *bulls*, to toss the object into air;
 Sharp *dogs* to worry, and *wild beasts* to tear;
 The dreadful *pits*, where dangerous *serpents* lurk,
 To finish inhumanity's great work;
 The *melted draughts of lead*, the *thorny crown*;
 The *stones* to bruise, the *rapid stream* to drown;
 The *slings* to dislocate, the bloody *knife*,
 That by incision drains the sap of life;
 Slow *fires* to broil, and *dry pans* to destroy;
 With other arts that popish fiends employ:
 All, all the Romish bigotry disclose,
 And bid you such a bloody faith oppose;
 A faith vindictive, holding endless strife
 With Liberty, Compassion, Truth, and Life.

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T H E

CHRISTIAN MARTYROLOGY.

PERSECUTIONS IN THE FIRST AGES OF THE WORLD.

AMONG primitive persecutions of an individual nature, we may reckon that of ABEL, who was persecuted and slain by his brother CAIN; the persecution of the righteous NOAH by the accursed HAM, his son; the persecution of LOT at SODOM, and that of JOSEPH by his brethren.

In these early ages, the first general persecutions may be deemed that of the children of Israel by Pharaoh. This tyrant not only afflicted both sexes of all ages, by means of the most cruel task-masters, but even ordered the new born infants of the Hebrew women to be murdered. He was, however, punished for his persecutions; first by ten dreadful plagues, and afterward by being swallowed up in the Red sea, with all his host.

The children of Israel, after being freed from bondage, were successively persecuted by the Philistines, Ammonites, Egyptians, Ethiopians, Arabians, and Assyrians; and many of the prophets and chosen of God were persecuted by several of the kings of Judah and Israel.

The three righteous children were thrown into the fiery furnace by Nebuchadnezzar; Daniel was cast into the lion's den by order of Darius; and Mordecai was persecuted by the malicious Haman: but these were

all respectively saved by the Almighty, and their persecutors punished for their perfidy.

The Jews were persecuted by the neighboring idolaters during the time of their building and fortifying Jerusalem, till that great work was finished by the care of Nehemiah; but after its completion they were frequently disturbed by the Persians, and the successors of Alexander the Great, though that monarch himself had granted the most unlimited favors.

But a little more than a century and a half before the birth of Christ, Antiochus seized upon and sacked the city of Jerusalem, plundered the temple, and murdered many of the Jews who refused to conform to his idolatry, by scourging, strangling, crucifying, and stifling them, and by closing up the mouths of the caves to which they fled for shelter.

Antiochus and his idolatrous tormentors were, however, at length bravely opposed by Matthias, a priest, and his valiant sons, the principal of whom was Judas Maccabeus. This able commander, Judas, with his brave brothers, inspired the dispirited Jews with new courage, defeated the generals of Antiochus, freed their country from bondage, and afterward turned their arms against the Edomites and Ammonites, over whom they were equally successful.

At length Antiochus died a terrible death,

his flesh having been for some time before quite putrid, and producing maggots, so that he became loathsome to himself, and nauseous to all about him. His successors, however, continued their enmity to the Jews; but they were opposed, with various success, by the Maccabees.

The Jews now entered into a treaty offensive and defensive with the Romans; but soon after lost their worthy champion, Judas Maccabeus, who was slain in a bloody battle fought with the Greeks, under the command of their general, Bacchides.

Antiochus Epiphanes, now reigning in Syria, and having some success against the Jews, went to Jerusalem, where he ordered Eleazer the priest to be put to death in the most cruel manner, for refusing to eat swine's flesh. Then seizing on a family of Maccabees, consisting of a matron named Salamona, and her seven sons, he carried them all to Antioch. Here he would fain have persuaded them to embrace his idolatry, which they nobly and unanimously refusing, he ordered them all to be put to death.

Maccabeus, the eldest, was accordingly stripped, stretched on the rack, and severely beaten. He was next fastened to a wheel, and weights hung to his feet till his sinews cracked. Afterward his tormenters threw him into a fire till he was dreadfully scorched; then they drew him out, cut out his tongue, and put him into a frying-pan, with a slow fire under it, till he died. As long as he had life, and power of expression, under these exquisite torments, he fervently called upon God, and exhorted his brothers to a similar perseverance.

After the second son had his hands fastened with chains, with which he was hung up, his skin was flayed off from the crown of his head to his knees. He was then

cast to a leopard, but the beast refusing to touch him, he was suffered to languish till he expired with the excruciating pain and loss of blood.

Machir, the third son, was bound to a globe till his bones were all dislocated; his head and face were then flayed, his tongue cut out, and being cast into a pan he was fried to death.

Judas, the fourth son, after having his tongue cut out, was beat with ropes, and then racked upon a wheel.

Achas, the fifth son, was pounded in a large brazen mortar.

Areth, the sixth son, was fastened to a pillar with his head downward, slowly roasted by a fire kindled at some distance; his tongue was then cut out, and he was lastly fried in a pan.

Jacob, the seventh and youngest son, had his arms cut off, his tongue plucked out, and was then fried to death.

They all bore their fate with the same intrepidity as their elder brother, and called upon the Almighty to receive them into heaven.

Salamona, the mother, after having in a manner died seven deaths in beholding the martyrdom of her children, was, by the tyrant's order, stripped naked, severely scourged, her breasts cut off, and her body fried till she expired.

The tyrant who inflicted these cruelties was afterward struck with madness; and then his flesh became corrupted, and his bowels mortified, which put an end to his wicked life.

"Thus the afflicted innocent expire,
Calm in their sufferings, cheerful in the fire;
Expecting, for a momentary pain,
Eternal joys, and everlasting gain.
While the tyrannic and the wicked find,
A tortured body, and tormented mind;
And when their vile atrocious lives they close,
A hell of horrors, and eternal woes."

THE LIFE OF JESUS CHRIST, WITH HIS SUFFERINGS AND MARTYRDOM.



HAVING briefly brought down accounts of the earliest persecutions, from the remotest periods to the time of our Savior's birth, we shall now enter into the most important point of human and divine history. But it is necessary, ere we engage in delineating the birth, actions, sufferings and death of the REDEEMER OF THE WORLD, to mention some circumstances, which are either introductory to our subject, or should be preliminary to it, in order not to break in upon the uniformity of the narrative.

Herod the Great being informed that a *king of the Jews* should be born in *Bethlehem*, sent a number of troops to destroy all the children under two years of age, in that place, and throughout the neighboring coast. By this cruel order he hoped to have destroyed the child *Jesus*; but in this he was not only disappointed, but punished with such a spirit of lunacy, that he slew his own wife, children, relations, friends, &c. He was afterward visited by the most grievous maladies, particularly an inward burning, slow, but unremitting; an uncommon appetite, continually craving, but ever unsatisfied; a cramp that racked him with pain; a flux that reduced him to weakness; worms that bred in him and gnawed him; vermin that engendered about him and devoured him; a general putrefaction that consumed him; and in fine, all those complicated disorders which could possibly render him hateful to himself, and odious to others. His torments at length became so intolerable, that not having either the comforts of religion or the support of a good conscience to sustain his sinking spirits, he attempted to lay violent hands upon himself. Being prevented in this attempt by those about him,

he at last sunk under the oppression of his afflictions, and expired in the most miserable manner.

Herod the Less having married the daughter of the king of Arabia, repudiated her, and espoused *Herodias*, his brother *Philip's* wife; for which marriage, full of incest and adultery, *John the Baptist* boldly and severely reprov'd him. This freedom greatly incensed *Herodias*, for we are informed by *St. Matthew*, in the xivth chapter of his gospel, that "*When Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod: whereupon he promised, with an oath, to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry; nevertheless, for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent and beheaded John in the prison. And his head was brought in a charger and given to the damsel: and she brought it to her mother.*" The authors of this cruelty were, however, all severely punished; for the daughter of *Herodias* being afterward dancing upon the ice, it broke, and she falling in, had her head severed from her body by its again closing; and *Herod*, and the incestuous adulteress *Herodias*, falling under the displeasure of the Roman emperor, were banished, and died miserably in exile. This martyr's nativity happened on the 24th of June.

But to proceed to the history of our blessed Redeemer. In the reign of *Herod the Great* already mentioned, the angel *Gabriel* was sent by the Almighty to a holy virgin, called *Mary*. This maiden was betrothed to a carpenter, named *Joseph*, who resided at *Nazareth*, a city of *Galilee*, but the consummation had not then taken place; for it was the custom of

the eastern nations to contract persons of each sex from their childhood.

The angel informed Mary how highly she was favored of God, and that she should conceive a son by the Holy Spirit, which happened accordingly; for travelling to Bethlehem to pay the capitation-tax then levied, the town was so crowded that they could only get lodgings in a stable, where the holy virgin brought forth our blessed Redeemer, which was announced to the world by a star and an angel: the wise men of the east saw the first, and the shepherds the latter. After Jesus had been circumcised, he was presented in the temple by the holy virgin; upon which occasion Simeon broke out into the celebrated words: "*Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation.*"—Luke ii. 29, 30.

Jesus, in his youth, disputed with the most learned doctors in the temple, and soon after was baptized at the river Jordan by John, when the Holy Ghost descended upon him in the form of a dove, and a voice was heard audibly to pronounce these words: "*This is my beloved son, in whom I am well pleased.*"

Christ afterward fasted forty days and nights in the wilderness, when he was tempted by the devil, but resisted all his allurements. He then performed his first miracle at Cana, in Galilee; he likewise conversed with the good Samaritan, and restored to life a nobleman's dead child. Travelling through Galilee he restored the blind to sight, cured the lame, the lepers, &c

Among other benevolent actions, at the pool of Bethesda he cured a paralytic man who had been lame thirty-eight years, bidding him *take up his bed and walk*; and he afterward cured a man whose right hand was shrunk up and withered. Having chosen his twelve apostles, he preached the celebrated sermon upon the Mount; after which he performed several miracles, particularly the feeding of the multitude,

and the walking on the surface of the water.

At the time of the passover Jesus supped with his disciples; informed them that one of them would betray him and another deny him, and preached his farewell sermon. Soon after, a multitude of armed men surrounded him, and Judas kissed him, in order to point him out to the soldiers who did not know him personally. In the scuffle occasioned by the apprehending of Jesus, Peter cut off the ear of Malchus, the servant of the high-priest, for which Jesus reproved him, and healed the wound by touching it. Peter and John followed Jesus to the house of Annas, who, refusing to judge him, sent him bound to Caiaphas, where Peter denied Christ, as the latter had predicted; but on Christ's reminding him of his perfidy, Peter went out and wept bitterly.

When the council assembled in the morning, the Jews mocked Jesus, and the elders suborned false witnesses against him; the principal accusation against him being, that he had said, "*I will destroy this temple that is made with hands, and within three days I will build another, made without hands.*"—Mark xiv. 58. Caiaphas then asked him if he was Christ, the son of God, or no; being answered in the affirmative, he was accused of blasphemy, and condemned to death by Pontius Pilate, the Roman governor, who, though conscious of his innocence, yielded to the solicitation of the Jews, and condemned him to be crucified.

Previous to the crucifixion, the Jews, by way of derision, clothed Christ in a regal robe, put a crown of thorns upon his head; and a reed, for a sceptre, in his hand; they then mocked him, with ironical compliments, spit in his face, slapped his cheeks, and taking the reed out of his hand, they struck him with it upon the head. Pilate would fain have released him, but the general cry was "*Crucify him! crucify him!*" which occasioned the governor to call for a basin of water, and

having washed his hands, he declared himself innocent of the blood of Christ, whom he justly termed a just person. The Jews, however said, "Let his blood be upon us and our children;" which wish has manifestly taken place, as they have never since been a collected people.

In leading Christ to the place of crucifixion, they obliged him to bear the cross, which he being unable to sustain, they compelled one Simon, a native of Cyrenia, to carry the cross the rest of the way. Mount Calvary was the place of execution, where being arrived, the soldiers offered him a mixture of gall and vinegar to drink, which he refused. Having stripped him, they nailed him to the cross, and crucified him between two malefactors. After being fastened to the cross, he uttered this benevolent prayer for his enemies, "Father, forgive them, for they know not what they do." The soldiers who crucified him being four in number, now cut his mantle to pieces, and divided it between them; but his coat being without seam, they cast lots for it. While Christ remained in the agonies of death, the Jews mocked him and said, "If thou art the Son of God, come down from the cross." The chief

priests and scribes also reviled him, and said, "He saved others, but can not save himself." Indeed, one of the malefactors who was crucified with him, cried out and said, "If you are the Messiah, save yourself and us;" but the other malefactor, having the greatest reliance upon Jesus, exclaimed, "Lord, remember me when thou comest into thy kingdom." To which Christ replied, "This day thou shalt be with me in Paradise."

While Christ was upon the cross, the earth was covered with darkness, and the stars appeared at noonday, which struck even the Jews with terror. In the midst of his tortures, Christ cried out, "My God, my God, why hast thou forsaken me!" and then expressed a desire to drink, when one of the soldiers gave him, upon the point of a reed, a sponge dipped in vinegar, which, however, Jesus refused. About three o'clock in the afternoon he gave up the ghost, and at the same time a violent earthquake happened, when the rocks were rent, the mountains trembled, and the graves gave up their dead. These were the signal prodigies that attended the death of Christ, and such was the mortal end of the Redeemer of mankind.

OF THE LIVES, SUFFERINGS, AND MARTYRDOM OF THE APOSTLES, ETC.



SAINTE STEPHEN, the proto or first martyr, was elected, with six others, as a deacon, out of the Lord's seventy disciples. Stephen was an able and successful preacher. The principal persons belonging to five Jewish synagogues entered into many altercations with him; but he, by the soundness of his doctrine, and the strength of his arguments, overcame them all, which so much irritated them, that they suborned false witnesses to accuse him of

blaspheming God and Moses. Being carried before the council, he made a noble defence, but that so much exasperated his judges, that they resolved to condemn him. At this instant Stephen saw a vision from heaven, of Jesus, in his glorified state, sitting at the right hand of God. This vision so greatly rejoiced him, that he exclaimed in raptures, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." They then condemned him, and having dragged him out of the city, stoned him to death. On the

spot where he was martyred, Eudocia, the empress of the emperor Theodosius, erected a superb church.

The death of Stephen was succeeded by a severe persecution in Jerusalem, in which 2,000 Christians, with Nicasius the deacon, were martyred; and many others obliged to leave the place.

ST. JAMES THE GREAT, a Galilean, was the son of Zebedee, a fisherman, the elder brother of St. John, and a relation to Christ himself; for his mother Salome was cousin-german to the Virgin Mary. Being one day with his father, fishing in the sea of Galilee, he, and his brother John were called by our Savior to become his disciples. They cheerfully obeyed the mandate, and leaving their father, followed Jesus. It is to be observed, that Christ placed a greater confidence in them than in any other of the apostles, Peter excepted.

Christ called these brothers Boanerges, or the sons of thunder, on account of their fiery spirits and impetuous tempers.

Herod Agrippa, being made governor of Judea by the emperor Caligula, raised a persecution against the Christians, and particularly singled out James as an object of revenge.

James, being condemned to death, showed such an intrepidity of spirit, and constancy of mind, that his very accuser was struck with admiration, and became a convert to Christianity. This transition so enraged the people in power, that they likewise condemned him to death; when James the apostle, and his penitent accuser, were both beheaded on the same day, and with the same sword. These events took place in the year of Christ 44; and the 25th of July was fixed by the church for the commemoration of this saint's martyrdom.

Much about the same period, Timon and Parmenas, two of the seven deacons, suffered martyrdom; the former at Corinth, and the latter at Philippi, in Macedonia.

ST. PHILIP. This apostle and martyr was born at Bethsaida, in Galilee, and was the first called by the name of disciple. He was honored with several important commissions by Christ, and being deputed to preach in Upper Asia, labored very diligently in his apostleship. He then travelled into Phrygia, and arriving at Heliopolis, was greatly grieved to find the inhabitants so sunk in idolatry as to worship a large serpent. St. Philip, however, converted many of them to Christianity, and even procured the death of the serpent. This so enraged the magistrates, that they committed him to prison, had him severely scourged, and afterward crucified. His friend, St. Bartholemew, found an opportunity of taking down the body and burying it; for which, however, he was very near suffering the same fate. His martyrdom happened eight years after that of St. James the Great, A. D. 52; and his name, together with that of St. James the Less, is commemorated on the 1st of May.

ST. MATTHEW. This evangelist, apostle, and martyr, was born at Nazareth in Galilee, but resided chiefly at Capernaum, on account of his business, which was that of a toll-gatherer, to collect tribute of such as had occasion to pass the sea of Galilee. On being called as a disciple, he immediately complied, and left everything to follow Christ. After the ascension of his master, he continued preaching the gospel in Judea about nine years. Designing to leave Judea, in order to go and preach among the Gentiles, he wrote his gospel in Hebrew, for the use of the Jewish converts, but it was afterward translated into Greek by St. James the Less. Going to Ethiopia, he ordained preachers, settled churches, and made many converts. He then proceeded to Parthia, where he had the same success; but returning to Ethiopia, he was slain by a halberd in the city of Nadabar, about the year of Christ 60; and his festival is kept by the church on the 21st day of September. He was remarkably inoffensive in his conduct, and

temperate in his mode of living. Hence we may say,

Well might this great apostle mend the age,
Whose life was but a comment on his page.

ST. MARK. This evangelist and martyr was born of Jewish parents, of the tribe of Levi. It is imagined that he was converted to Christianity by St. Peter, whom he served as an amanuensis, and whom he attended in all his travels. Being entreated by the converts at Rome to commit to writing the admirable discourses they had heard from St. Peter and himself, this request he complied with, and composed his gospel accordingly, in the Greek language. He then went to Egypt, and constituted a bishopric at Alexandria; afterward he proceeded to Lybia, where he made many converts. Returning to Alexandria, some of the Egyptians, exasperated at his success, determined on his death. To accomplish this they tied his feet, dragged him through the streets, left him to remain, bruised as he was, in a dungeon all night, and the next day burnt his body. This happened on the 25th of April, on which day the church commemorates his martyrdom. His bones were carefully gathered up by the Christians, decently interred, and afterward removed to Venice, where he is considered as the titular saint, and patron of the state.

ST. JAMES THE LESS. This apostle and martyr was called so to distinguish him from St. James the Great. He was the son, by a first wife, of Joseph, the reputed father of Christ. He was, after the Lord's ascension, elected bishop of Jerusalem. He wrote his general epistle to all Christians, and converts whatever, to suppress a dangerous error then propagating, viz.: that "a faith in Christ was alone sufficient for salvation, without good works." The Jews being, at this time, greatly enraged that St. Paul had escaped their fury, by appealing to Rome, determined to wreak their vengeance on James, who was now ninety-four years of age. They accordingly threw him down, beat,

bruised, and stoned him, and then dashed out his brains with a club, such as was used by fullers in dressing cloths. His festival, together with that of St. Philip, is kept on the first of May.

ST. MATTHIAS. This apostle and martyr was called to the apostleship after the death of Christ, to supply the vacant place of Judas, who had betrayed his master, and was likewise one of the seventy disciples. He was martyred at Jerusalem, being first stoned, and then beheaded; and the 24th of February is observed for the celebration of his festival.

ST. ANDREW. This apostle and martyr was the brother of St. Peter, and preached the gospel to many Asiatic nations. Arriving at Edessa, the governor of the country, named Egeas, threatened him very hard for preaching against the idols there worshipped. St. Andrew persisting in the propagation of his doctrines, he was ordered to be crucified on a cross, two ends of which were transversely fixed in the ground. He boldly told his accusers, that he would not have preached the glory of the cross, had he feared to die on it. And again, when they came to crucify him, he said that he coveted the cross, and longed to embrace it. He was fastened to the cross, not with nails but cords, that his death might be more lingering. In this situation he continued two days, preaching the greatest part of the time to the people, and expired on the 30th of November, which is commemorated as his festival.

ST. PETER. This great apostle and martyr was born at Bethsaida in Galilee, being the son of Jonah, a fisherman, which employment St. Peter himself followed. He was persuaded by his brother to turn Christian, when Christ gave him the name of Cephas, implying, in the Syriac language, a rock. He was called, at the same time as his brother, to be an apostle; gave uncommon proofs of his zeal for the service of Christ, and always appeared as the principal speaker among the apostles. He had, however, the weakness to deny

his master, after his apprehension, though he defended him at the time; but the sincerity of his repentance made an atonement for the atrociousness of his crime.

The Jews, after the death of Christ, still continued to persecute the Christians, and even went so far as to order several of the apostles, among whom was Peter, to be scourged. This punishment they bore with the greatest fortitude, and rejoiced that they were thought worthy to suffer for the sake of Christ.

Herod Agrippa having caused St. James the Great to be put to death, and finding that it pleased the Jews, resolved, in order to ingratiate himself farther with the people, that Peter should fall the next sacrifice to his malice. He was accordingly apprehended, and thrown into prison; but an angel of the Lord released him, which so enraged Herod, that he ordered the sentinels who guarded the dungeon in which he had been confined, to be put to death. St. Peter, after various other miracles, retired to Rome, where he defeated all the artifices, and confounded the magic of Simon, the magician, a great favorite of the emperor Nero. He likewise converted to Christianity one of the concubines of that monarch, which so exasperated the tyrant, that he ordered both St. Peter and St. Paul to be apprehended. During the time of their confinement, they converted two of the captains of the guard, and forty-seven other persons, to Christianity. Having been nine months in prison, Peter was brought out thence for execution, when, after being severely scourged, he was crucified with his head downward; which position, however, was at his own request. His festival is observed on June 29, on which day he, as well as St. Paul, suffered. His body being taken down, embalmed, and buried in the vatican, a church was afterward erected on the spot; but this being destroyed by the emperor Heliogabalus, the body was removed, till the twentieth bishop of Rome, called Cornelius, conveyed it again to the vatican; afterward Constan-

tine the Great erected one of the most stately churches in the universe over the place. Before we quit this article, it is requisite to observe, that previous to the death of St. Peter, his wife suffered martyrdom for the faith of Christ, and was exhorting, when going to be put to death, to remember the Lord Jesus.

ST. PAUL, the apostle and martyr, was a Jew of the tribe of Benjamin, born at Tarsus, in Cilicia. He was at first a great enemy to, and persecutor of the Christians; but after his miraculous conversion, he became a strenuous preacher of Christ's gospel. At Iconium, St. Paul and St. Barnabas were near being stoned to death by the enraged Jews, wherefore they fled to Lyconia. At Lystra, St. Paul was stoned, dragged out of the city, and left for dead. He, however, happily revived, and escaped to Derbe. At Philippi, Paul and Silas were imprisoned and whipped; and both were again persecuted at Thessalonica. Being afterward taken at Jerusalem, he was sent to Cesarea, but appealed to Cæsar at Rome. Here he continued prisoner at large for two years. Being released, he visited the churches of Greece and Rome, and preached in France and Spain. Returning to Rome, he was again apprehended, and, by the order of Nero, martyred, by being beheaded. Two days are dedicated to the commemoration of this apostle; the one for his conversion, the other for his martyrdom; the first being on the 25th of January, and the latter on the 29th of June.

ST. JUDE, the apostle and martyr, the brother of James, was commonly called Thaddæus. Being sent to Edessa, he wrought many miracles, and made many converts, which stirring up the resentment of people in power, he was crucified, A. D. 72; and the 28th of October is, by the church, dedicated to his memory.

ST. BARTHOLOMEW preached in several countries, performed many miracles, and healed various diseases. He translated St. Matthew's gospel into the

Indian language, and propagated it in that country; but at length, the idolaters growing impatient with his doctrines, severely beat, crucified, and flayed him, and then cut off his head. The anniversary of his martyrdom is on the 24th of August.

ST. THOMAS, as he was called in Syriac, but Didymus in Greek, was an apostle and martyr. He preached in Parthia and India, where, displeasing the pagan priests, he was martyred by being thrust through with a spear. His death is commemorated on the 21st of December.

ST. LUKE, the evangelist and martyr, was the author of a most excellent gospel. He travelled with St. Paul to Rome, and preached to divers barbarous nations, till the priests in Greece hanged him on an olive-tree. The anniversary of his martyrdom is on the 18th of October.

ST. SIMON, the apostle and martyr, was distinguished by the name of Zelotes, from his zeal. He preached with great success in Mauritania, and other parts of Africa, and even in Britain, where, though he made many converts, he was crucified by the then barbarous inhabitants of that island, A. D. 74; and the church, joining him with St. Jude, commemorates his festival on the 28th day of October.

ST. JOHN. This saint was, at once, a prophet, apostle, divine, evangelist, and martyr. He is called the beloved disciple, and was brother to James the Great. He

was previously a disciple of John the Baptist, and afterward not only one of the twelve apostles, but one of the three to whom Christ communicated the most secret passages of his life. The churches in Asia founded by St. John were, Smyrna, Pergamus, Sardis, Philadelphia, Laodicea, and Thyatira, to whom he directs his book of Revelations. Being at Ephesus, he was ordered by the emperor Domitian to be sent bound to Rome, where he was condemned to be cast into a caldron of boiling oil. But here a miracle appeared in his favor; the oil did him no injury, and Domitian therefore not being able to put him to death, banished him to Patmos to work at the mines. He was, however, recalled by Nerva, who succeeded Domitian after his decease, but was deemed a martyr on account of having undergone the mode of an execution, though it did not take effect. He wrote his epistles, gospel, and revelations, all in a different style, but they are all equally admired. He was the only apostle who escaped a violent death; lived the longest of any of them, being near 100 years of age at the time of his death; and the church commemorates the 27th day of December to his memory.

ST. BARNABAS was a native of Cyprus, but of Jewish parents: the time of his death is uncertain, but supposed to be about the year of Christ 73; and his festival is kept on the 11th of June.

THE FIRST PRIMITIVE PERSECUTIONS UNDER NERO.



THE first persecution, in the primitive ages of the church, was begun by that cruel tyrant Nero Domitian, the sixth emperor of Rome, and A. D. 67. This monarch reigned, for the space of five years, with tolerable credit to himself, but then gave way to the greatest extravagance of temper, and to the most atrocious barbarities. Among other diabolical outrages, he ordered that the city of Rome should be set on fire, which was done by his officers, guards, and servants.

While the city was in flames, he went up to the tower of Mæcenæ, played upon his harp, sung the song of the burning of Troy, and declared that "he wished the ruin of all things before his death." Among the noble buildings burnt was the circus, or place appropriated to horse-races. It was half a mile in length, of an oval form, with rows of seats rising above each other, and capable of receiving, with ease, upward of 100,000 spectators. Many other palaces and houses were consumed; and several thousands of the people perished in the flames, were smothered or buried beneath the ruins.

This dreadful conflagration continued nine days; when Nero, finding that his conduct was greatly blamed, and a severe odium cast upon him, determined to lay the whole upon the Christians, at once to excuse himself, and have an opportunity of witnessing new cruelties. The barbarities exercised upon the Christians, during the first persecution, were such as even excited the commiseration of the Romans themselves. Nero even refined upon cruelty, and contrived all manner of punishments for the Christians. In particular, he had some sewed up in the skins of wild beasts, and then worried by dogs till they expired; and others dressed in shirts made stiff with wax, fixed to axletrees, and set on fire in his gardens. This persecution was general throughout the whole Roman empire; but it rather increased than diminished the spirit of Christianity. Besides Paul and Peter, many others, whose names have not been transmitted to posterity, and who were some of their converts and followers, suffered; the facts concerning the principal of whom we shall proceed to describe.

ERASTUS, the chamberlain of Corinth, was converted by Paul, and determined to follow the fortune of that apostle. For this reason he resigned his office, and accompanied Paul in his voyages and travels, till the latter left him at Macedonia, where he was first made bishop of that province by the Christians; and afterward suffered martyr-

dom, being tortured to death by the pagans at Philippi.

ARISTARCHUS, the Macedonian, was born in Thessalonica, and being converted by Paul, became his constant companion. He was with that apostle at Ephesus, during a commotion raised in that city by Demetrius, the silversmith. They both received several insults upon the occasion from the populace, which they bore with Christian patience, giving good advice in return for ill-usage, and not in the least resenting any indignity. Aristarchus accompanied Paul from Ephesus into Greece, where they were very successful in propagating the gospel, and bringing over many to Christianity. Having left Greece, they traversed a great part of Asia, and made a considerable stay in Judea, where they were very successful in making converts. After this, Aristarchus went, with Paul to Rome, where he suffered the same fate as the apostle; for, being seized as a Christian, he was beheaded by the command of Nero.

TROPHIMUS, an Ephesian by birth, and a Gentile by religion, was converted by Paul to the Christian faith, and accompanied his master in his travels. Upon his account the Jews raised a great disturbance in the temple at Jerusalem, the last time Paul was in that city. They even attempted to murder the apostle, for having introduced him, being a Greek, into the temple. Lysias, the captain of the guard, however, interposed, and rescued Paul by force from their hands. On quitting Jerusalem, Trophimus attended his master first to Rome, and then to Spain; passing through Gaul, the apostle made him bishop of that province, and left him in the city of Arles. About a twelvemonth after, he paid a visit to Paul in Asia, and went with him, for the last time, to Rome, where he was witness to his martyrdom, which was but the forerunner of his own; for, being soon after seized on account of his faith, he was beheaded by order of Nero.

JOSEPH, commonly called BARSABAS, was a primitive disciple, and is usually deemed



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one of the seventy. He was, in some degree, related to the Redeemer; and he became a candidate, together with Matthias, to fill the office of Judas Iscariot. The ecclesiastical writings make very little other mention of him; but Papias informs us, that he was once compelled to drink poison, which did not do him the least injury, agreeably to the promise of the Lord, to those who believe in him. He was, during his life, a zealous preacher of the gospel; and having received many insults from the

Jews, at length obtained martyrdom, being murdered by the pagans in Judea.

ANANIAS, bishop of Damascus, is celebrated in the sacred writings for being the person who cured Paul of the blindness with which he was struck by the amazing brightness which happened at his conversion. He was one of the seventy, and was martyred in the city of Damascus. After his death, a Christian church was built over the place of his burial, which is now converted into a Turkish mosque.

THE SECOND PRIMITIVE PERSECUTION UNDER DOMITIAN.



HE emperor Domitian was naturally of a cruel disposition: he first slew his brother, and then raised the second persecution against the Christians.

His rage was such, that he even put to death some of the Roman senators; some through malice, and others to confiscate their estates; and he then commanded all the lineage of David to be extirpated. Two Christians were brought before him, accused of being of the tribe of Judah, and line of David; but from their answers, he despised them as idiots, and dismissed them accordingly. He, however, was determined to be more secure upon other occasions; for he took away the property of many Christians, put several to death, and banished others.

Among the numerous martyrs that suffered during this persecution, was Simeon, bishop of Jerusalem, who was crucified; and John, who was boiled in oil, and afterward banished to Patmos. Flavia, the daughter of a Roman senator, was likewise banished to Pontus; and a law was made, that "no Christian, once brought before their tribunal, should be exempted from punishment without renouncing his religion."

During this reign, there were a variety of tales composed, in order to injure the Christians. Among other falsehoods, they were accused of indecent nightly meetings; of a rebellious, turbulent spirit; of being inimical to the Roman empire; of murdering their children, and even of being cannibals; and at this time, such was the infatuation of the pagans, that if famine, pestilence, or earthquakes, afflicted any of the Roman provinces, these calamities were said to be manifestations of the Divine wrath occasioned by their impieties. These persecutions increased the number of informers; and many, for the sake of gain, swore away the lives of the innocent. When any Christians were brought before the magistrates, a test oath was proposed, when, if they refused it, death was pronounced against them; and if they confessed themselves Christians, the sentence was the same. The various kinds of punishments and inflicted cruelties, were, imprisonment, racking, searing, broiling, burning, scourging, stoning, hanging, and worrying. Many were torn piecemeal with red-hot pincers, and others were thrown upon the horns of wild bulls. After having suffered these cruelties, the friends of the deceased were refused the privilege of burying their remains.

The following were the most remarkable among the numerous martyrs who suffered during this persecution :—

DIONYSIUS, the Areopagite, was an Athenian by birth, and educated in all the useful and ornamental literature of Greece. He then travelled to Egypt to study astronomy, and made very particular observations on the great and supernatural eclipse which happened at the time of our Savior's crucifixion.

On his return to Athens he was highly honored by the people, and at length promoted to the dignity of senator of that celebrated city. Becoming a convert to the gospel, he changed from the worthy pagan magistrate to the pious Christian pastor; for even while involved in the darkness of idolatry, he was as just as the gross errors of paganism would permit.

His words were bonds ; his oaths were oracles ;
His love sincere ; his thoughts benevolent ;
His tears pure messengers sent from his heart ;
His heart as far from fraud as heaven from earth.

It is easy to be imagined, that a soul which could appear with some lustre while loaded with original sin, and tainted with superstition, must, when illuminated with the light of the gospel, shine with the most splendid brilliancy.

The sanctity of his conversation, and purity of his manners, recommended him so strongly to the Christians in general, that he was appointed bishop of Athens. He discharged his duty with the utmost diligence till the second year of this persecution, viz. A. D. 96, when he was apprehended, and received the crown of martyrdom, by being beheaded.

NICOMEDES, a Christian of some distinction at Rome, during the rage of Domitian's persecution, did all he could to serve the afflicted, comforting the poor, visiting those confined, exhorting the wavering, and confirming the faithful. For those and other pious actions he was seized as a Christian, and being sentenced, was scourged to death.

PROTASIUS and GERVASIUS were mar-

tyred at Milan ; but the particular circumstances of their deaths are not recorded.

TIMOTHY, the celebrated disciple of St. Paul, and bishop of Ephesus, was born at Lystra, in the province of Lycaonia, his father being a Gentile, and his mother a Jewess. But both his parents and his grandmother embraced Christianity, by which means young Timothy was taught the precepts of the gospel from his infancy.

St. Paul coming to Lycaonia, ordained Timothy, and then made him the companion of his pious labors. It appears, that while he attended the apostle, his zeal could be only equalled by his fidelity ; for St. Paul mentions him with peculiar respect, and declares that he could find none so truly united to him, both in heart and mind, as Timothy. Indeed the apostle, upon various occasions, speaks of him in the most affectionate terms, which is a sufficient proof of his great merit, and evinces that he was a disinterested and diligent servant of Christ.

Timothy attended St. Paul to Macedonia, and there, with the apostle and Silas, he labored with assiduity in the propagation of the gospel. When St. Paul went to Achaia, Timothy was left behind to strengthen the faith of those already converted, or to induce others to quit the darkness of ignorance for the light of gospel knowledge.

At length St. Paul sent for Timothy to Athens, and then despatched him to Thessalonica, to strengthen the suffering Christians there against the terrors of the persecution which then raged.

When Timothy arrived at the place of his destination, he did all that a zealous Christian could for the service of his Redeemer. Having performed his mission, he returned to Athens, and there assisted St. Paul and Silas in composing the two epistles to the Thessalonians. He then accompanied St. Paul to Corinth, Jerusalem, and Ephesus.

After performing several other commissions for St. Paul, and attending him upon

various other journeys, the apostle constituted him bishop of Ephesus, though he was only thirty years of age; and in two admirable epistles gave him proper instructions for his conduct in so important a charge.

Timothy was so very temperate in his living, that St. Paul blames him for being too abstemious, and recommends to him the moderate use of wine to recruit his strength and spirits.

St. Paul sent to Timothy while he was in his last confinement at Rome, to come to him; and after that great apostle's mar-

tyrdom, he returned to Ephesus, where he zealously governed the church till A. D. 97. At this period the pagans were about to celebrate a feast called Catagogion, the principal ceremonies of which were, that the people should carry battoons in their hands, go masked, and bear about the streets the images of their gods.

Timothy, meeting the procession, severely reprov'd them for their ridiculous idolatry, which so exasperated the people that they fell upon him with their clubs, and beat him in so dreadful a manner, that he expired of the bruises two days after.

THE THIRD PRIMITIVE PERSECUTION UNDER THE ROMAN EMPERORS.



NERVA succeeding Domitian, gave a respite to the Christians; but reigning only thirteen months, his successor Trajan, in the 10th year of his reign, and in A. D. 108, began the third persecution against the Christians. While the persecution raged, Plinius Secundus, a heathen philosopher, wrote to the emperor in favor of the Christians, to whose epistle Trajan returned this indecisive answer, "The Christians ought not to be sought after, but when brought before the magistracy, they should be punished."

This absurd reply made Tertullian exclaim, in the following words, "O, confused sentence; he would not have them sought for as innocent, and yet would have them punished as guilty." The emperor's incoherent answer, however, occasioned the persecution in some measure to abate, as his officers were uncertain, if they carried it on with severity, how he might choose to wrest his own meaning. Trajan, however, soon after wrote to Jerusalem, and gave orders to his officers to exterminate the stock of David; in consequence

of which, all that could be found of that race were put to death.

SYMPHOROSA, a widow, and her seven sons, were commanded by the emperor to sacrifice to the heathen deities. Unanimously refusing to comply with such an impious request, the emperor, in a rage, told her, that for her obstinacy, herself and her sons should be slain, to appease the wrath of his offended deities; to which she answered, that if he murdered her and her children, the idols he adored would only be held in the greater detestation.

The emperor, being greatly exasperated at this, ordered her to be carried to the temple of Hercules, where she was scourged, and hung up, for some time, by the hair of her head; then being taken down, a large stone was fastened to her neck, and she was thrown into the river, where she expired. With respect to the sons, they were fastened to seven posts, and being drawn up by pulleys, their limbs were dislocated. These tortures, not affecting their resolution, they were thus martyred: CRES-CENTIUS, the eldest, was stabbed in the throat; JULIAN, the second, in the breast; NEMESIUS, the third, in the heart; PRIMI-

TIVUS, the fourth, in the navel ; JUSTICE, the fifth, in the back ; STACTEUS, the sixth, in the side ; and EUGENIUS, the youngest, was sawed asunder.

PHOCAS, bishop of Pontus, refusing to

sacrifice to Neptune, was, by the immediate order of Trajan, cast first into a hot lime-kiln, and being drawn from thence, was thrown into a scalding bath till he expired.



IGNATIUS (died in the year 111).

Trajan likewise commanded the martyrdom of Ignatius, bishop of Antioch. This holy man was the person whom, when an infant, Christ took into his arms, and showed to his disciples, as one that would be a pattern of humility and innocence. He received the gospel afterward from St. John the Evangelist, and was exceedingly zealous in his mission. He boldly vindicated the faith of Christ before the emperor, for which, being cast into prison, he was tormented in a most cruel manner ; for after being dreadfully scourged, he was compelled to hold fire in his hands, and at the same time, papers dipped in oil were put to his sides, and set on light. His flesh was then torn with red hot pincers, and at last he was despatched, by being torn to pieces by wild beasts.

Trajan being succeeded by Adrian, the latter continued this third persecution with as much severity as his predecessor. About this time Alexander, bishop of Rome,

with his two deacons, were martyred ; as were Quirinus and Hermes, with their families, Zenon, a Roman nobleman, and about ten thousand other Christians.

In Mount Ararat many were crucified, crowned with thorns, and spears ran into their sides, in imitation of Christ's passion. Eustachius, a brave and successful Roman commander, was by the emperor ordered to join in an idolatrous sacrifice to celebrate some of his own victories ; but his faith (being a Christian in his heart) was so much greater than his vanity, that he nobly refused it. Enraged at the denial, the ungrateful emperor forgot the services of this skilful commander, and ordered him and his whole family to be martyred.

At the martyrdom of Faustinus and Jovita, brothers and citizens of Bressia, their torments were so many, and their patience so great, that Calocerius, a pagan, beholding them, was struck with admiration, and exclaimed in a kind of ecstasy,

"Great is the God of the Christians;" for which he was apprehended, and suffered a similar fate.

Many other similar cruelties and rigors were exercised against the Christians, till Quadratus, bishop of Athens, made a learned apology in their favor before the emperor, who happened to be there; and Aristides, a philosopher of the same city, wrote an elegant epistle, which caused Adrian to relax in his severities, and relent in their favor. He indeed went so far as to command that no Christian should be punished on the score of religion or opinion only; but this gave other handles against them to the Jews and pagans, for then they began to employ and suborn false witnesses, to accuse them of crimes against the state or civil authority.

Adrian dying in the year A. D. 138, was succeeded by Antoninus Pius, one of the most amiable monarchs that ever reigned; for his people gave him a title which he justly deserved, viz: "The Father of Virtues." Immediately upon his accession to the imperial throne, he published an edict, forbidding any further persecutions against the Christians, and concluded it in these words: "If any hereafter shall vex or trouble the Christians, having no other cause but that they are such, let the accused be released, and the accusers be punished." This stopped the persecution, and the Christians enjoyed a respite from their sufferings during this emperor's reign, though their enemies took every occasion to do them what injuries they could in an underhand manner.

THE FOURTH PRIMITIVE PERSECUTION UNDER THE ROMAN EMPERORS.

ANTONINUS PIUS, was succeeded by MARCUS AURELIUS ANTONINUS VERUS, A. D. 162, who, being a strong pagan, began the fourth persecution, in which many Christians were martyred, particularly in several parts of Asia, and in France.

The cruelties used in this persecution were such, that many of the spectators shuddered with horror at the sight, and were astonished at the intrepidity of the sufferers. Some of the martyrs were obliged to pass, with their already wounded feet, over thorns, nails, sharp shells, &c., with their points; others were scourged till their sinews and veins lay bare; and after suffering the most excruciating tortures that could be devised, they were destroyed by the most terrible deaths.

GERMANICUS, a young man, but true Christian, being delivered to the wild beasts

on account of his faith, behaved with such astonishing courage, that several pagans became converts to a faith which inspired such fortitude. This enraged others so much, that they cried out, he merited death; and many of the multitude, wondering at this beloved martyr for his constancy and virtue, began suddenly to cry out with a loud voice, saying, "Destroy the wicked men; let Polycarpus be sought for." And while a great uproar and tumult began to be raised upon those cries, a certain Phrygian, named Quintus, lately arrived from his country, was so afflicted at the sight of the wild beasts, that he rushed to the judgment-seat and upbraided the judges, for which he was put to death.

POLYCARPUS, hearing that he was sought after, escaped, but was discovered by a child. From this circumstance, and having dreamed that his bed suddenly became on fire, and was consumed in a moment, he concluded that it was God's will that he

should seal his faith with martyrdom. He therefore would not attempt to make a second escape when he had an opportunity of so doing. Those who apprehended him were amazed at his serene countenance and comely gravity. After feasting them, he desired an hour in prayer, which being allowed, he prayed with such fervency, that



POLYCARPUS (died in the year 170).

his guards repented they had been instrumental in taking him. He was, however, carried before the pro-consul, condemned, and conducted to the market-place. Wood being provided, the holy man earnestly prayed to Heaven, after being bound to the stake; and as the flames grew vehement, the executioners gave way on both sides, the heat now becoming intolerable. In the meantime the bishop sung praises to God in the midst of the flames, but remained unconsumed therein, and the burning of the wood spreading a fragrance around, the guards were much surprised. Determined, however, to put an end to his life, they struck spears into his body, when the quantity of blood that issued from the wounds extinguished the flames. After considerable attempts, however, they put him to death, and burned his body when dead, not being able to consume it while alive. This extraordinary event had such an effect upon the people, that they began to adore the martyr; and the pro-consul was admonished not to deliver his body, lest the people should leave Christ, and begin to worship him. Twelve other Christians, who had been intimate with Polycarpus, were soon after martyred.

METRODORUS, a minister, who preached boldly, and Pionius, who made some excellent apologies for the Christian faith, were likewise burned.

FELICITATAS, an illustrious Roman lady of a considerable family, and great virtues, was a devout Christian. She had seven sons, whom she had educated with the most exemplary piety. The empire having been about this time grievously troubled with earthquakes, famine, inundations, &c., the Christians were accused as the cause, and Felicitatas was included in the accusation. The lady and her family being seized, the emperor gave orders to Publius, the Roman governor, to proceed against her. Upon this, Publius began with the mother, thinking that if he could prevail with her to change her religion, the exam-

ple would have great influence with her sons. Finding her inflexible, he turned his entreaties to menaces, and threatened her with destruction to herself and family. She despised his threats as she had done his promises; he then caused her sons to be brought before him, whom he examined separately. They all, however, remained steadfast in their faith, and unanimous in their opinions, on which the whole family were ordered for execution. Januarius, the eldest, was scourged and pressed to death with weights; Felix and Philip, the two next, had their brains dashed out with clubs; Sylvanus, the fourth, was murdered by being thrown from a precipice; and the three younger sons, viz: Alexander, Vitalis, and Martial, were all beheaded. The mother was beheaded with the same sword as the three latter.



JUSTIN MARTYR (died in the year 139).

JUSTIN MARTYR, the celebrated philosopher, fell a martyr in this persecution. He was a native of Neapolis, in Samaria, and was born A. D. 103. He had the best education those times would afford, and travelled into Egypt, the country where the polite tour of that age was made for improvement. At Alexandria he was informed of everything relative to the seventy interpreters of the sacred writings, and shown the rooms, or rather cells, in which their work was performed. Justin was a great lover of truth, and a universal scholar; he investigated the stoic and peripatetic philosophy, and attempted the Pythagorean system; but the behavior of one of its professors disgusting him, he applied himself to the Platonic, in which he took

great delight. About the year 133, when he was thirty years of age, he became a convert to Christianity, and then, for the first time, perceived the real nature of truth.

He wrote an elegant epistle to the Gentiles, to convert them to the faith he had newly acquired, and lived in so pure and innocent a manner, that he well deserved the title of a Christian philosopher. He likewise employed his talents in convincing the Jews of the truth of the Christian rites, and spent much time in travelling, till he took up his abode in Rome, and fixed his habitation upon the Viminal mount.

He kept a public school, taught many who afterward became great men, and wrote a treatise to confute heresies of all kinds. As the pagans began about this

time to treat the Christians with great severity, Justin wrote his first apology in their favor, and addressed it to the emperor, to two princes whom he had adopted as his sons, and to the senate and people of Rome in general. This piece displays great learning and genius, is written with a manly elegance, and occasioned the emperor to publish an edict in favor of the Christians.

Soon after he entered into frequent contests with Crescens, a person of a vicious life and conversation, but a celebrated cynic philosopher; and his arguments appeared so powerful, yet disgusting to the cynic, that he resolved on, and in the sequel accomplished, his destruction.

Justin's second apology was occasioned by the following circumstances: A man and his wife, who were both bad livers, resided at Rome. The woman, however, becoming a convert to Christianity, attempted to reclaim her husband: but not succeeding, she sued for a divorce, which so exasperated him, that he accused her of being a Christian. Upon her petition, however, he dropped the prosecution, and levelled his malice at Ptolemeus, who had converted her. Ptolemeus was condemned to die; and one Lucius, with another person, met with the same fate, for expressing themselves too freely upon the occasion.

The apology of Justin, upon these severities, gave Crescens the cynic an opportunity of prejudicing the emperor against the writer of it; upon which Justin, and six of his companions, were apprehended. Being commanded as usual to deny their faith, and sacrifice to the pagan idols, they absolutely refused to do either. On their refusal, they were condemned to be first scourged and then beheaded; which sentence was executed with all imaginable severity.

Of the writings of this celebrated martyr and great philosopher, only seven pieces are now extant, viz: The two Apologies; An Exhortation to the Gentiles; An Oration to the Greeks; A Treatise on Divine

Monarchy; A Dialogue with Trypho the Jew, and an Epistle to Diagnetus.

Several were beheaded for refusing to sacrifice to the image of Jupiter; in particular CONCORDUS, a deacon of the city of Spoleto, being carried before the image, and ordered to worship it, not only refused, but spit in its face; for which he was severely tormented, and afterward had his head cut off with a sword.

Some of the northern nations being in arms against Rome, the emperor marched to encounter them. He was, however, drawn into an ambuscade, and dreaded the loss of his whole army. Enveloped with mountains, surrounded by enemies, and perishing with thirst, the troops were driven to the last extremities. All the pagan deities were invoked in vain; when the men belonging to the militine, or thundering legion, who were all Christians, were commanded to call upon their God for succor: they immediately withdrew from the rest, prostrated themselves upon the earth, and prayed fervently. A miraculous deliverance immediately ensued; a prodigious quantity of rain fell, which being caught by the men, and filling the dikes, afforded a sudden and astonishing relief. The emperor, in his epistle to the Roman senate, wherein the expedition is described, after mentioning the difficulties to which he had been driven, thus speaks of the Christians:

"When I saw myself not able to encounter with the enemies, I craved aid of our country gods; but at their hands finding no relief, and being cooped up by the enemy, I caused those men, which we call Christians, to be sent for; who being mustered, I found a considerable number of them, against whom I was more incensed than I had just cause, as I found afterward: for by a marvellous power, they forthwith used their endeavors, not with ammunition, drums, and trumpets, abhorring such preparations and furniture, but only praying unto, and trusting in their God, whom they carry about with them in their consciences. It is therefore to be believed, although we

call them wicked men, that they worship God in their hearts ; for they, falling prostrate on the ground, prayed, not only for me, but for the army also which was with me, beseeching God to help me in that our extreme want of victuals and fresh water (for we had been five days without water, and in our enemy's land, even in the midst of Germany); I say, falling upon their faces, they prayed to God unknown to me, and immediately thereupon fell from heaven a most pleasant and cold shower ; but among our enemies great store of hail, mixed with thunder and lightning : so that we soon perceived the invincible aid of the most mighty God to be with us ; therefore we give these men leave to profess Christianity, lest, by their prayers, we be punished by the like ; and I thereby make myself the author of all the evil that shall accrue by the persecution of the Christian religion."

It appears that the storm which so miraculously flashed in the faces of the enemy so intimidated them, that part deserted to the Roman army ; the rest were with ease defeated, and the revolted provinces were entirely recovered.

This affair occasioned the persecution to subside for some time, at least in those parts, immediately under the inspection of the emperor ; for we find that it soon after raged in France, particularly at Lyons, where the tortures to which many of the Christians were put almost exceed the powers of description. The aspersions, false accusations, taunts, threats, revilings, menacings, which were but forerunners to all manner of punishments, torments, and painful deaths ; such as being banished, plundered, beaten, imprisoned, stoned, assassinated, hanged, burnt, &c., and even the servants and slaves of opulent Christians were racked and tortured, to make them accuse their masters and employers. The principal of these martyrs were the following :—

VETIUS AGATHUS, a young man, who having boldly pleaded the Christian cause,

was asked if he was a Christian ? To which, answering in the affirmative, he was condemned to death, and suffered the crown of martyrdom accordingly. Many, animated by this young man's intrepidity, boldly owned their faith, and suffered as he had done.

BLANDINIA, a Christian, but of a weak constitution, being seized and tortured upon the account of her religion, received so much strength from heaven, that her torturers became tired frequently, and were surprised at her being able to bear her torments with such resolution, and for so great a length of time.

SANCTUS, a deacon of Vienna, was put to the torture, which he bore with great fortitude, and only cried, "I am a Christian." Red-hot plates of brass were placed upon those parts of the body that were tenderest, which contracted the sinews, but he remaining inflexible, was reconducted to prison. Being brought out from his place of confinement a few days afterward, his tormenters were astonished to find his wounds healed, and his person as perfect as before they tormented him : they, however, again proceeded to torture him ; but not being able, at that time, to take away a life which was miraculously preserved, they only remanded him to prison, where he remained for some time after ; and having had this respite, received the crown of martyrdom by being beheaded.

BIBLIAS, a weak woman, had been an apostate, but having returned to the faith was martyred, and bore her sufferings with great patience. Attalus of Pergamus, was another sufferer ; and Pothinus, the venerable bishop of Lyons, who was ninety years of age, was so unmercifully treated by the enraged pagan mob, that he expired two days after in prison.

When the Christians, upon these occasions received martyrdom, they were ornamented, and crowned with garlands of flowers ; for which they in heaven received eternal crowns of glory.

The torments were various ; and, exclu-

sive of those already mentioned, the martyrs of Lyons were compelled to sit in red-hot iron chairs till their flesh broiled. This was inflicted with peculiar severity on Sanctus already mentioned, and some others. Some were sewed up in nets, and thrown on the horns of wild bulls; and the carcasses of those who died in prison previous to the appointed time of execution, were thrown to dogs. Indeed, so far did the malice of the pagans proceed, that they set guards over the bodies while the beasts were devouring them, lest the friends of the deceased should get them away by stealth; and the offals left by the dogs were ordered to be burned.

The martyrs of Lyons, according to the best accounts we could obtain, who suffered for the gospel, were forty-eight in number, and their executions happened in the year of Christ 177. They all died with great fortitude and serenity of mind, evidently evincing that they preferred the everlasting pleasures of an immortal and happy life, to the transitory scenes of one that was precarious, dashed with afflictions, and at best but short and fleeting.

“Like to the falling of a star,
Or as the flights of eagles are;
Or like the fresh spring's gaudy hue,
Or silver drops of morning dew;
Or like a wind that chafes the flood,
Or bubbles which on water stood;
Even such is man, whose borrowed light
Is straight called in, and paid to night.
The wind blows out; the bubble dies;
The spring entombed in autumn lies;
The dew dries up; the star is shot;
The light is past, and man forgot.”

Besides the above martyrs of Lyons, who are usually enumerated together, some others suffered in that city, and in the different parts of the empire soon after. Of these the principal were:—

EPIPODIUS and ALEXANDER, celebrated for their great friendship, and their Christian union with each other. The first was born at Lyons, the latter in Greece; they were of mutual assistance to each other, and prepared themselves for receiving a crown of martyrdom in this world, and a crown of glory in the next, by the continual practice of all manner of Christian virtues.

When the persecution began first to rage at Lyons, they were in the prime of life, and to avoid the effects of its severities, they thought proper to withdraw to a neighboring village. Here they were for some time concealed by a Christian widow, whose piety protected while her obscurity gave a sanction to their retreat.

As they were eminent persons, the malice of their persecutors sought after them with indefatigable industry, and pursued them to their place of concealment with unremitting assiduity. Dragged from their retirement, they were committed to prison without examination: but their misfortunes did not oppress their spirits; for, shielded by the gospel, they were secure against the woes incident to this life.

“The gospel 'tis which streaks the morning bright,
'Tis this which gilds the horrors of the night.
When wealth forsakes us, or when friends are few;
When friends are faithless, or when foes pursue;
'Tis this which wards the blow, or stills the smart,
Disarms affliction, or repels its dart;
Within the breast bids purest raptures rise,
Bids awful conscience spread her cloudless skies.
When the storm thickens, and the thunders roll,
When the earth trembles to the affrighted pole,
The virtuous mind, nor doubts nor fears assail,
For storms are zephyrs, or a gentler gale;
But when disease obstructs the laboring breath,
When the pulse thickens, and each gasp is death,
Even then religion shall sustain the just,
Grace their last moments, nor desert their dust.”

Being at the expiration of three days brought before the governor, they were examined in the presence of a crowd of pagans. They confessed the divinity of Christ, when the governor, being enraged at what he termed their insolence, absurdly said, “What signifies all the former executions, if some yet remain who dare acknowledge Christ!”

Having separated them, that they should not console with, or fortify each other, he began to tamper with Epipodius, the youngest of the two. With a dissembled kindness, he pretended to pity his condition, and entreated him not to ruin himself by obstinacy. “Our deities,” continued he, “are worshipped by the greater part of the people in the universe, and their rulers; we adore them with feasting and mirth, while you adore a crucified man; we, to

honor them, launch into pleasures; you, by your faith, are debarred from all that indulges the senses. Our religion enjoins feasting, yours fasting; ours the joys of licentious blandishments, yours the barren virtue of chastity. Can you expect protection from one who could not secure himself from the persecutions of a contemptible people? Then quit a profession of such austerity, and enjoy those gratifications which the world affords, and which your youthful years demand."

To this illusive harangue Epipodius replied; he contemned his compassion, as a heart full of faith could not want it. "Your pretended tenderness," said he, "is actual cruelty; and the agreeable life you describe, is replete with everlasting death. Christ suffered for us, that our pleasures should be immortal, and hath prepared for his followers an eternity of bliss. The frame of man being composed of two parts, body and soul; the first, as mean and perishable, should be rendered subservient to the interests of the last. Your idolatrous feasts may gratify the mortal, but they injure the immortal part: that can not therefore be enjoying life which destroys the most valuable moiety of your frame. Your pleasures lead to eternal death, and our pains to perpetual happiness."

For this manly and rational speech, Epipodius was severely beaten, and then put to the rack, upon which being stretched, his flesh was torn with iron hooks. Having borne his torments with incredible patience, and unshaken fortitude, he was taken from the rack and beheaded.

ALEXANDER, the companion of Epipodius, was brought before the judge two days after the execution of that excellent young man. On his absolute refusal to renounce Christianity, he was placed upon the rack and beat by three executioners, who relieved each other alternately. He bore his sufferings with as much fortitude as his friend had done, and at length received the conclusion of his glorious martyrdom by being crucified. These martyrs suf-

fered A. D. 179; the first on the 22d of April, and the other on the 24th of the same month.

VALERIAN and MARCELLUS, who were nearly related to each other, were imprisoned at Lyons in the year 177 for being Christians. By some means, however, of which we are not informed, they made their escape, and travelled different ways.

Marcellus made several converts in the territories of Bezancon and Chalons, but being apprehended, was carried before Priscus, the governor of those parts.

That magistrate, knowing Marcellus to be a Christian, ordered him to be fastened to some branches of a tree, which were drawn down for that purpose. When he was tied to different branches, they were let go, with the design that the suddenness of the jerks might tear him to pieces.

This invention failing in its proposed end, he was conducted to Chalons, to be present at some idolatrous sacrifices, at which, refusing to assist, he was put to the torture, and afterward fixed up to the waist in the ground; in which position, after remaining three days, he expired, A. D. 179.

VALERIAN was soon after apprehended, and by the order of Priscus was first put to the rack, and then beheaded, in the same year as his friend and relation.

Much about the same time the following martyrs suffered, but we have not any circumstantial or particular accounts of their deaths:—

Benignus, at	-	-	-	Digon.
Speusippus, and others,	-	-	-	Langres.
Androches,	}	-	-	Salieu.
Thyrseus,				
Felix,	}	-	-	Antun.
Sympoviam,				
Florella,				
Severinus,	}	-	-	Vienna.
Felician,				
Exuperus,				
Cecilia, the virgin,	-	-	-	Sicily.
Thraseus, bishop of Phrygia,	-	-	-	Smyrna.

The emperor ANTONINUS dying, was succeeded A. D. 180, by his son, COMMODUS, who did not seem to copy his father in any

particular. He had neither his virtues nor his vices: he was without his learning and morality, and at the same time without his prejudices against Christianity. His principal foible was pride, and to this we chiefly ascribe the errors of his reign; for, having taken it into his head to fancy himself Hercules, he sacrificed those to his vanity who refused to subscribe to his absurdity.

APOLLONIUS, a Roman senator, became a martyr in his reign. This eminent person was at once skilled in all the polite literature of those times, and in all the purest precepts taught by our blessed Redeemer. He was, indeed, an accomplished gentleman, and a sincere Christian.

This worthy person was accused by his own slave Severus, upon an unjust and contradictory, but unrepealed edict, of the emperor Trajan's. This inconsistent law condemned the accused to die, unless he recanted his opinion; and at the same time ordered the execution of the accuser for calumny.

Upon this ridiculous statute was Apollonius accused; for though his slave Severus knew he must die for the accusation, yet such was his diabolical malice and desire of revenge, that he courted death, in order to involve his master in ruin.

The accused Apollonius refusing to recant his opinions, was, by order of his

peers, the Roman senators, to whom he had appealed, condemned to be beheaded. The sentence was executed on the 18th day of April, A. D. 186, his accuser having previously had his legs broken, and been put to death.

EUSEBIUS, VINCENTIUS, POTENTIANUS, and PEREGRINUS, were all martyred for refusing to worship Commodus as Hercules.

JULIUS, a Roman senator, becoming a convert to Christianity, was ordered by the emperor to sacrifice to him as Hercules. This Julius absolutely refused, and publicly professed himself a Christian. On this account, after remaining in prison a considerable time, he was, in the year 190, pursuant to his sentence, beat to death with cudgels. Virtue, whose essence is religion, supported him, however, to the last, and he died a glorious martyr to the truth.

"Thine, virtue! thine is each persuasive charm.
Thine every soul with heavenly raptures warm;
Thine all the bliss that innocence bestows,
And thine the heart that feels another's woes.
What though thy train neglected, or unknown,
Have sought the silent vale, and sighed alone?
Though torrents streamed from every melting eye?
Though from each bosom burst the unpitied sigh?
Though oft with life's distracting cares oppressed,
They long to sleep in everlasting rest?
O, envied misery! what soft delight
Breathed on the mind, and smoothed the gloom
of night,
When nobler prospects, an eternal train,
Made rapture glow in every beating vein;
When heaven's bright domes the smiling eye
surveyed,
And joys that bloomed more sweetly from the
shade."

THE FIFTH PRIMITIVE PERSECUTION UNDER THE ROMAN EMPERORS.



THE emperor COMMODUS dying in the year 191, was succeeded by the short-reigned PERTINAX; and he again was succeeded by the still shorter-reigned JULIANUS. On the death of the last, in the year 192, SEVERUS became emperor.

SEVERUS having been recovered from a severe fit of sickness by a Christian, became a great favorer of Christians in general; and even permitted his son Caracalla to be nursed by a female Christian. Hence, during the reigns of the two emperors already mentioned, who successively succeeded Commodus, and some years of the latter's reign, the Christians were

not persecuted; for we find that they had a respite of several years.

At length, however, the prejudice and fury of the ignorant multitude prevailed, and obsolete laws were revived and put in execution against the Christians.

The progress of Christianity alarmed the pagans, and they revived the stale calumny of placing accidental misfortunes to the account of its professors. Fire, sword, scourges, wild beasts, and cruel imprisonments, were now used; and even the dead bodies of Christians were torn from their graves with pagan prejudice, to be mangled by popular fury.

But though persecuting malice raged, yet the gospel shone with resplendent brightness, and, firm as an impregnable rock, withstood the attacks of its boisterous enemies with success. TERTULLIAN, who lived in this age, informs us, that if the Christians had collectively withdrawn themselves from the Roman territories, the empire would have been greatly depopulated.

VICTOR, bishop of Rome, suffered martyrdom in the first year of the third century, viz: A. D. 201, though the circumstances are not particularized.

LEONIDAS, the father of the celebrated ORIGEN, was beheaded for being a Christian. Previous to the execution, the son, in order to encourage him, wrote to him in these remarkable words: "Beware, sir, that your care for us does not make you change your resolution." Many of Origen's hearers likewise suffered martyrdom; particularly two brothers named PLUTARCHUS and SERENUS: another Serenus, Heron, and Heraclides, were beheaded; RHAIS had boiling pitch poured upon her head, and was then burnt, as was Marcella, her mother.

POTAMIENA, the sister of Rhais, was executed in the same manner as Rhais had been; but Basilides, an officer belonging to the army, and one ordered to attend her execution, became her convert.

BASILIDES being, as an officer, required

to take a certain oath, refused, saying that he could not swear by the Roman idols, as he was a Christian. Struck with surprise, the people could not at first believe what they heard; but he had no sooner confirmed the same, than he was dragged before the judge, committed to prison, and speedily afterward beheaded.

IRENÆUS, bishop of Lyons, was born in Greece, and received both a polite and a Christian education. It is generally supposed that the account of the persecutions at Lyons was written by himself. He succeeded the martyr Pothinus as bishop of Lyons, and ruled his diocese with great propriety: he was a zealous opposer of heresies in general, and about A. D. 187, wrote a celebrated tract against heresy; and in A. D. 202, he was beheaded.

AGAPETUS, a boy of Præneste, in Italy, who was only fifteen years of age, absolutely refusing to sacrifice to the idols, was severely scourged, and then hanged up by the feet, and boiling water poured over him. He was afterward worried by wild beasts, and at last beheaded. The officer named Antiochus, who superintended this execution, while it was performing fell suddenly from his judicial seat, cried out that his bowels burnt him, and expired; while the martyr patiently suffered, in hopes of a glorious resurrection, when the following picture shall be realized:—

"Roused from their sleep unnumbered myriads come,
All waked at once, and burst the yielding tomb;
O'er the broad deep the loosened members swim;
Each sweeping whirlwind bore the flying limb;
The living atoms, with peculiar care,
Drawn from their cells, came speeding thro' the air;
Whether they lurked through ages undecayed,
Deep in the rock, or clothed some smiling mead;
Or in the lily's snowy bosom grew;
Or tinged the sapphire with its lovely blue;
Or in some purling stream refreshed the plains;
Or formed the mountain's adamantine veins;
Or, gayly sporting in the breathing spring,
Perfumed the whispering zephyr's balmy wing:
All heard; and now, in fairer prospect shown,
Limb clung to limb, and bone rejoined its bone;
Here stood, improved in strength, the graceful frame;
There flowed the circling blood, a purer stream;
The beaming eye its dazzling light resumes,
Soft on the lip the tintured ruby blooms;
The beating pulse a keener ardor warms,
And beauty triumphs in immortal charms."

THE SIXTH PRIMITIVE PERSECUTION UNDER THE ROMAN EMPERORS.



N A. D. 235, Maximinus being emperor, he raised a persecution against the Christians. In Cappadocia, the president, Seremianus, did all he could to exterminate the Christians from that province.

A Roman soldier, refusing to wear a laurel crown bestowed on him by the emperor, and confessing himself a Christian, was scourged, imprisoned, and afterward put to death.

PONTIANUS, bishop of Rome, for preaching against idolatry, was banished to Sardinia, and there slain.

ANTEROS, a Grecian, who succeeded the last-mentioned bishop in the see of Rome, gave so much offence to the government, by collecting the acts of the martyrs, that he suffered martyrdom himself, after having held his dignity only forty days.

PAMMACHIUS, a Roman senator, with his family, and other Christians to the number of forty-two, were, on account of their religion, all beheaded in one day, and their heads set up on the city gates.

SIMPLICIUS, another senator, met with exactly the same fate.

CALEPODIUS, a Christian minister, after being inhumanly treated, and barbarously dragged about the streets, had a millstone fastened about his neck, and was thrown into the river Tiber. (See engraving.)

QUIRITUS, a Roman nobleman, with his family and domestics, were, on account of all being Christians, put to the most excruciating tortures, and then to the most painful deaths. Thus this nobleman suffered the confiscation of his effects, poverty, revilings, imprisonment, scourgings, tortures, and loss of his life, for the sake of his blessed Redeemer; well knowing, that

"Our Savior came not with a gaudy show,
Nor was his kingdom of the world below:

Patience in want and poverty of mind,
These marks the church of Christ designed,
And living taught, and dying left behind.
The crown he wore was of the pointed thorn,
In purple he was crucified, not born:
They who contend for place and high degree,
Are not his sons but those of Zebedee."

MARTINA, a noble and beautiful virgin, likewise suffered martyrdom for the sake of Christ, being variously tortured, and afterward beheaded.

HIPPOLITUS, a Christian prelate, was tied to a wild horse, and dragged through fields, stony places, bushes, &c., till he expired.

During this persecution, raised by Maximinus, numberless Christians were slain without trial, and buried indiscriminately in heaps; sometimes fifty or sixty being cast into a pit together, without the least decency.

The tyrant Maximinus dying, A. D. 238, was succeeded by Gordian, during whose reign, and that of his successor, Philip, the church was free from persecution for the space of more than ten years; but A. D. 249, a violent persecution broke out in Alexandria. It is to be observed, however, that this was done at the instigation of a pagan priest, without the knowledge of the emperor.

The popular fury being let loose against the Christians, the mob broke open their houses, stole away the best of their property, destroyed the rest, and murdered the owners: the universal cry being, "*Burn 'em, burn 'em; kill 'em, kill 'em.*" The names of the martyrs (three excepted) and the particulars of this affair, however, have not been transmitted to posterity.

The three martyrs alluded to were the following:—

METRUS, an aged and venerable Christian, refusing to blaspheme his Savior, was beaten with clubs, pricked with sharp reeds, and at length stoned to death.

QUINTA, a Christian woman, being car-



CALPODIUS THROWN INTO THE RIVER TIBER.—Page 37.

ried to the temple, and refusing to worship the idols there, was dragged by her feet over sharp flint-stones, scourged with whips, and at last despatched in the same manner as Metrus.

APOLLONIA, an ancient maiden lady, confessing herself a Christian, the mob dashed out her teeth with their fists, and threatened to burn her alive. A fire was accordingly prepared for the purpose, and she fastened to a stake; but requesting to be unloosed, it was granted, on a supposition that she

meant to recant, when, to their great surprise, she immediately threw herself into the flames and was there consumed; which plainly evinced that she contemned the fears of death, and trusted to a lasting future reward, for a temporary punishment in this life.

"Submit thy fate to Heaven's indulgent care,
Though all seem lost, 'tis impious to despair:
The tracks of Providence, like rivers, wind,
Here run before us, there retreat behind:
And though immersed in earth from human eyes,
Again break forth, and more conspicuous rise."

THE SEVENTH PRIMITIVE PERSECUTION UNDER THE ROMAN EMPERORS.



DECIOUS being now emperor of Rome, began a dreadful persecution against the Christians, A. D. 249. This was occasioned, partly by the hatred he bore to his predecessor, Philip, who was deemed a Christian, and partly to his jealousy concerning the amazing increase of Christianity; for the heathen temples began to be forsaken, and the Christian churches thronged.

These reasons stimulated Decius to attempt the very extirpation of the name of Christian; and it was unfortunate for the cause of the gospel, that many errors had about this time crept into the church: the Christians were at variance with each other; self-interest divided those whom social love ought to have united; and the virulence of pride occasioned a variety of factions.

The heathens, in general, were ambitious to enforce the imperial decrees upon this occasion, and looked upon the murder of a Christian as a merit in themselves. The martyrs, upon this occasion, were innumerable; but of the principal we shall give some account in their order.

FABIAN, the bishop of Rome, was the

first person of eminence who felt the severity of this persecution. The deceased emperor Philip had, on account of his integrity, committed his treasures to the care of this good man. But Decius, not finding as much as his avarice made him expect, determined to wreak his vengeance on the good prelate. He was accordingly seized, and on the 20th of January, A. D. 250, suffered martyrdom, by being beheaded.

ABDON and SEMEN, two Persians, were seized on as strangers; but being found Christians, were put to death, on account of their faith; and MOYSES, a priest was beheaded for the same reason.

JULIAN, a native of Celicia, as we are informed by St. Chrysostom, was seized upon for being a Christian. He was frequently tortured, but still remained inflexible; and though often brought from prison for execution, was again remanded to be the object of greater cruelties. He at length was obliged to travel for twelve months together, from town to town, in order to be exposed to the insults of the ignorant populace.

Finding the endeavors to make him recant his religion ineffectual, he was brought before his judge, stripped, and whipped in a most dreadful manner. He was then

put into a leathern bag, together with a number of serpents and scorpions, and in that condition thrown into the sea.

AGATHA, a Sicilian lady, was not more remarkable for her personal and acquired endowments, than her piety: her beauty was such, that Quintain, governor of Sicily, became enamored of her, and made many attempts upon her chastity.

As the governor was reputed to be a great libertine, and a bigoted pagan, the lady very discreetly thought proper to withdraw from two such dangerous enemies as lust and superstition. She accordingly retired from the town, but being discovered in her retreat, she was seized, and brought to Catana.

Finding herself thus in the power of an enemy, both to her soul and body, she recommended herself to the protection of the Almighty, and prayed for death, as a relief from her miseries.

The governor, in order to gratify his passions with the greater conveniency, put the virtuous lady into the hands of Aphrodica, a very infamous and licentious woman. This wretch tried every artifice to win her to the desired prostitution, but found all her efforts were vain; for her chastity was impregnable, and she well knew that virtue alone could procure true happiness.

"Know then this truth (enough for man to know),
Virtue alone is happiness below!
That only point where human bliss stands still,
And tastes the good, without the fall to ill;
Where only merit constant pay receives,
Is blessed in what it takes, and what it gives;
The joy unequalled, if its end it gain,
And if it lose, attended with no pain:
Without satiety, though e'er so blessed,
And but more relished, as the more distressed:
The broadest mirth unfeeling folly wears
Less pleasing far than virtue's very tears:
Good from each object, from each place acquired,
For ever exercised, yet never tired;
Never elated, while one man's oppressed;
Never dejected, while another's blessed:
And where no wants, no wishes can remain,
Since but to wish more virtue, is to gain."

Aphrodica acquainted Quintain with the inefficacy of her endeavors, who, enraged to be foiled in his designs, changed his lust into resentment. On her confessing that she was a Christian, he determined

to gratify his revenge, as he could not his passion.

Pursuant to his orders she was scourged, burnt with red-hot irons, and torn with sharp hooks. Having borne these torments with admirable fortitude, she was next laid naked upon live coals intermingled with glass, and then being carried back to prison, she there expired on the 5th of February, 251.

ALEXANDER, bishop of Jerusalem, about this time was cast into prison on account of his religion, where he died, by the severity of his confinement.

SERAPIAN, being apprehended at Alexandria, had all his bones broken, and was then thrown from a high loft, when he was killed by the fall.

JULIANUS, an old man, lame with the gout, and CRONION, another Christian, were bound on the backs of camels, severely scourged, and then thrown into a fire and consumed. A person who stood by, and seemed to commiserate them, was ordered to be beheaded, as a punishment for entertaining sentiments of too tender a nature.

MACAR, a Lybian Christian, was burnt; HERON-ATER and ISIDORUS, Egyptians, with DIOSCHORUS, a boy of fifteen, after suffering many other torments, met with a similar fate; and NEMESION, another Egyptian, was first tried as a thief; but being acquitted, was accused of Christianity, which confessing, he was scourged, tortured, and burnt.

ISEHYRIAN, the Christian servant of an Egyptian nobleman and magistrate, was run through with a pike by his own master, for refusing to sacrifice to idols; VERIANTIUS, a youth of fifteen, was martyred in Italy; and forty virgins at Antioch, after being imprisoned and scourged, were burnt.

SECUNDIANUS having been accused as a Christian, was conveyed to prison by some soldiers. On the way, VERIANUS and MARCELLINUS said, "Where are ye carrying the innocent?" This interrogatory occasioned them to be seized, and all three, after having been tortured, were

hanged; and when dead their heads were cut off.

CYRIL, bishop of Gortyna, was seized by order of Lucius, the governor of that place, who, nevertheless, exhorted him to obey the imperial mandate, perform the sacrifices, and save his venerable person from destruction, for he was now eighty-four years of age. The good prelate replied that he could not agree to any such requisitions.

The governor then pronounced sentence against the venerable Christian in these remarkable words:—

“I order and appoint, that Cyril, who has lost his senses, and is a declared enemy of our gods, shall be burnt alive.”

The worthy prelate heard this sentence without emotion, walked cheerfully to the place of execution, and underwent his martyrdom with great fortitude.

ORIGEN, the celebrated presbyter and catechist of Alexandria, at the age of sixty-four, was seized, thrown into a loathsome prison, laden with heavy fetters, his feet placed in the stocks, and his legs extended to the utmost for several successive days. He was threatened with fire, and tormented by every means that the most infernal imaginations could suggest. But unappalled with dangers, and unshaken by sufferings, his Christian fortitude bore him through all. Indeed, such was the rigor of his judge, that his tortures were ordered to be lingering, that death might not too soon put a period to his miseries. During this cruel temporizing, the emperor Decius died, and Gallus, who succeeded him, engaging in a war with the Goths, the Christians met with a respite. In this interim Origen obtained his enlargement, and retiring to Tyre, he there remained till his death, which happened when he was in the sixty-ninth year of his age.

Gallus, the emperor, having concluded his wars, a plague broke out in the empire: sacrifices to the pagan deities were ordered by the emperor, and superstition immediately bowed the knee to idols.

The Christians, refusing to comply with these rites, were charged with being authors of the calamity. Hence the storm of persecution spread from the interior to the extreme parts of the empire, and many fell martyrs to the impetuosity of the rabble, as well as the prejudice of the magistrates.

CORNELIUS, the Christian bishop of Rome, was among others seized upon this occasion. He was first banished to Centum-Cellæ, or Civita-Vecchia, as it is now called; and after having been cruelly scourged, was, on the 14th of September, 252, beheaded, after having been bishop fifteen months and ten days.

LUCIUS, who succeeded Cornelius as bishop of Rome, was the son of Porphyrius, and a Roman by birth. His vigilance, as a pastor, rendered him obnoxious to the foes of Christianity, which occasioned him to be banished; but in a short time he was permitted to return from exile.

Not long after, however, he was apprehended, after having been bishop about six months, and beheaded March 4, A. D. 253. This bishop was succeeded by Stephanus, a man of a fiery temper, who held the dignity a few years, and might probably have fallen a martyr, had not the emperor been murdered by his general Æmilian, when a profound peace succeeded throughout the whole empire, and the persecution of course ceased.

Most of the errors which crept into the church at this time arose from placing human reason in competition with revelation; but the fallacy of such arguments being proved by the most able divines, the opinions they had created vanished away like stars before the sun.

*“Dim as the borrowed beams of moon and stars,
To lonely, weary, wandering travellers,
Is reason to the soul; and as on high,
Those rolling fires discover but the sky,
Nor light us here; so reason’s glimmering ray
Was lent, not to assure our doubtful way,
But guide us upward to a better day.
And as those nightly tapers disappear,
When day’s bright lord ascends our hemisphere,
So pale grows reason at religion’s sight;
So dies, and so dissolves in supernatural light.”*

THE EIGHTH PRIMITIVE PERSECUTION UNDER THE ROMAN EMPERORS.



AFTER the death of Gallus, Æmilian, the general, not being properly supported by the army, was slain, and Valerian elected to the empire.

For the space of four years this emperor governed with moderation, and treated the Christians with peculiar lenity and respect. But, A. D. 257, an Egyptian magician, named Macrianus, gained a great ascendancy over him, and persuaded him to persecute the Christians.

Edicts being published, the ungovernable rage of ignorance and superstition was let loose against the Christians. The persecution began in the month of April, and continued for three years and six months.

The martyrs that fell in this persecution were innumerable, and their tortures and deaths as various and painful. The most eminent martyrs were the following, though neither rank, sex, or age, was regarded:—

RUFINA and SECUNDA, were two beautiful and accomplished ladies, daughters of Asterius, a gentleman of eminence in Rome. Rufina, the elder, was designed in marriage for Armentarius, a young nobleman; and Secunda, the younger, for Verinus, a person of rank and opulence.

The suitors, at the time of the persecution's commencing, were both Christians; but when danger appeared, to save their fortunes, they renounced their faith. They took great pains to persuade the ladies to do the same, but failed in their purpose. Rufina and Secunda, though too just to change their religious sentiments, were too diffident of their own strength to remain longer the objects of such solicitations; on which account they left the city.

Disappointed in their purpose, the lovers were base enough to inform against the ladies, who being apprehended as Chris-

tians, were brought before Junius Donatus, governor of Rome.

Being inflexible to all remonstrances, and having passed through several tortures, they, A. D. 257, sealed their martyrdom with their blood, by being beheaded.

STEPHEN, bishop of Rome, was beheaded in the same year; and about that time SATURNINUS, bishop of Thoulouse, was set upon and seized by the rabble of that place, for preventing, as they alleged, their oracles from speaking. On refusing to sacrifice to the idols, he was treated with all the barbarous indignities imaginable, and then fastened by the feet to the tail of a bull. Upon a signal given, the enraged animal was driven down the steps of the temple, by which the worthy martyr's brains were dashed out. The small number of Christians in Thoulouse had not courage sufficient to carry off the dead body, till two women conveyed it away, and deposited it in a deep ditch.

This martyr was a most orthodox and worthy primitive Christian, and his doctrines are to be firmly depended upon. (See engraving.)

SEXTUS succeeded Stephen as bishop of Rome. He is supposed to have been a Greek by birth, or by extraction, and had for some time served in the capacity of a deacon under Stephen. His great fidelity singular wisdom, and uncommon courage, distinguished him upon many occasions; and the happy conclusion of a controversy with some heretics, is generally ascribed to his piety and prudence.

In the year 258, Marcianus, who had the management of the Roman government, procured an order from the emperor Valerian, to put to death all the Christian clergy in Rome.

The senate testifying their obedience to the imperial mandate, SEXTUS was one of



SATURNIUS FASTENED TO A BULL.—Page 43.

the first who felt the severity of the rescript. Cyprian tells us that he was beheaded August 6, 258. We are likewise informed that six of his deacons suffered with him.

LAURENTIUS, generally called St. Laurence, the principal of the deacons, who taught and preached under Sextus, followed him to the place of execution; when Sextus predicted, that he should, three days after, meet him in heaven.

Laurentius looking upon this as a certain indication of his own approaching martyrdom, at his return gathered together all the Christian poor, and distributed the treasures of the church, which had been committed to his care among them, thinking the money could not be better disposed of, or less liable to fall into the hands of the pagans.

This liberality alarmed the persecutors, who seized on him to make a discovery whence it arose, and commanded him to give an immediate account to the emperor of the church treasures.

He promised he would do this, but begged a short respite to put things in proper order; when three days being granted him, he was suffered to depart; whereupon, with great diligence, he collected together a great number of aged, helpless, and impotent poor; he repaired to the magistrate, and presenting them to him said, "These are the true treasures of the church."

Incensed at the disappointment, and fancying the matter meant in ridicule, the governor ordered him to be immediately scourged. He was then beaten with iron rods, set upon a wooden horse, and had his limbs dislocated.

These tortures he endured with fortitude and perseverance; when he was ordered to be fastened to a large gridiron, with a slow fire under it, that his death might be the more lingering.

His astonishing constancy during these trials, and serenity of countenance while under such excruciating torments, gave the

spectators so exalted an idea of the dignity and truth of the Christian religion, that many became converts upon the occasion.

After lying for some time upon this *burning bed*, the martyr called out to the emperor, who was present, in a kind of jocose distich, made extempore, which may be thus translated:—

"This side enough is toasted,
Then turn me, tyrant, and eat;
And see, whether raw or roasted
I seem the better meat."

The executioner turned him accordingly, and after having laid a considerable time longer, he had still strength and spirits sufficient left to triumph over the tyrant, by telling him, with great serenity, that he was dressed enough, and only wanted serving up. He then cheerfully lifted up his eyes to heaven, and with calmness yielded his spirit to the Almighty, on August 10, A. D. 258.

ROMANUS, a soldier who attended the martyrdom of Laurentius, was one of the converts to his sufferings and fortitude; for he could not help feeling the greatest veneration for a God who inspired his votaries with such courage, and rendered his martyrs superior to all the cruelties of their persecutors.

The brave Romanus, when the martyr Laurentius was remanded to prison, took that opportunity of fully inquiring into the nature of the Christian faith; and being entirely satisfied by Laurentius, became firmly a Christian, received his baptism from the captive, and seemed to have his mind impressed with a lively idea of the kingdom of Christ; a kingdom replete with eternal joys and everlasting happiness.

In Africa the persecution raged with peculiar violence; many thousands received the crown of martyrdom, among whom the following were the most distinguished characters:—

CYPRIAN, bishop of Carthage, was an eminent prelate, and a pious ornament of the church. The brightness of his genius was tempered by the solidity of his judg-

ment; and with all the accomplishments of the gentleman he blended the virtues of the Christian. His doctrines were orthodox and pure; his language easy and elegant; and his manners graceful and winning: in fine, he was both the pious and polite preacher. Indeed, an easy delivery, and polished manner, are requisite in every preacher who would make an impression on the hearts of his audience. This was the practice of St. Paul, and this was the accomplishment of Cyprian. The latter, it is said, was so perfectly a master of the rules of rhetoric, and the



CYPRIAN (died in the year 259)

precepts of logic, and so complete in the practice of elocution, and the principles of philosophy, that he was made professor of those sciences in his native city of Carthage, where he became so popular, and taught with such success, that many of his students afterward became shining ornaments of polite learning.

In his youth he was educated in the principles of gentilism, and having a considerable fortune, he lived in the very extravagance of splendor, and all the dignity of pomp. Gorgeous in attire, luxurious in feasting, vain of a numerous retinue, and fond of every kind of fashionable parade, he seemed to fancy that man was born to gratify all his appetites, and created for pleasure alone.

‘Pleasure but cheats us with an empty name,
Still seems to vary, yet is still the same;
Amusements all its utmost skill can boast,
By use it lessens, and in thought is lost.’

About the year 246, Cælius, a Christian minister of Carthage, became the happy instrument of Cyprian’s conversion; on which account, and for the great love that he always afterward bore for the author of his conversion, he was termed *Cæcilius Cyprian*.

Previous to his baptism he studied the Scriptures with care, and being struck with the beauties of the truths they contained, he determined to practise the virtues therein recommended. Subsequent to his baptism he sold his estate, distributed the money among the poor, dressed himself in plain attire, and commenced a life of austerity.

He was soon after made a presbyter; and being greatly admired for his virtues, and his works, on the death of Donatus, in A. D. 248, he was almost unanimously elected bishop of Carthage.

A. D. 250, Cyprian was publicly proscribed by the emperor Decius, under the appellation of *Cæcilius Cyprian, bishop of the Christians*; and the universal cry of the pagans was, "Cyprian to the lions! Cyprian to the beasts!"

The bishop, however, withdrew himself from the rage of the populace, and his effects were immediately confiscated.

During his retirement he wrote thirty pious and elegant letters to his flock; but several schisms that then crept into the church gave him great uneasiness. The rigor of the persecution abating, he returned to Carthage, and did everything in his power to expunge erroneous opinions.

A terrible plague breaking out at Carthage, it was, as usual, laid to the charge of the Christians; and the magistrates be-

gan to persecute accordingly, which occasioned an epistle from them to Cyprian, in answer to which he vindicates the cause of Christianity.

A. D. 257, Cyprian was brought before the pro-consul Aspasius Paternus, when being commanded to conform to the religion of the empire, he boldly made a confession of his faith, and owned himself a Christian. This confession, however, did not occasion his death, but an order for his banishment, which exiled him to a little city on the Lybian sea. On the death of the pro-consul who banished him, he returned to Carthage, but was soon after seized and carried before the new governor, who condemned him to be beheaded, which sentence was executed on the 14th of September, A. D. 258.

THE NINTH PRIMITIVE PERSECUTION UNDER THE ROMAN EMPERORS.



HE emperor Aurelian, A. D. 274, commenced a persecution against the Christians; the principal sufferers being

FELIX, bishop of Rome. This prelate was advanced to the Roman see in 274. He was the first martyr to Aurelian's petulancy, being beheaded on the 22d of September, in the same year.

AGAPETUS, a young gentleman who sold his estate and gave the money to the poor, was seized as a Christian, tortured, and then beheaded at Præneste, a city within a day's journey of Rome.

These are the only martyrs left upon record during this reign, as it was soon put a stop to by the emperor's being murdered by his own domestics at Byzantium.

Aurelian was succeeded by Tacitus, who was followed by Probus, as the latter was by Carus: this emperor being killed by a thunder-storm, his sons, Carnius and Nu-

merian, succeeded him; and during all these reigns the church had peace.

Dioclesian mounting the imperial throne, A. D. 284, at first showed great favor to the Christians. In the year 286 he associated Maximian with him in the empire; and some Christians were put to death before any general persecution broke out. Among these were

FELICIAN and PRIMUS, two brothers. These Christians were seized by an order from the imperial court: they owned themselves Christians, and were accordingly scourged, tortured, and at length beheaded.

TIBURTIUS, a native of Rome, was descended from a considerable family; not that any merit was due to him on that account, for

"Those who on glorious ancestry enlarge,
Produce their debt instead of their discharge."

Being accused as a Christian, he was commanded either to sacrifice to idols, or to walk upon burning coals. He chose

the latter, and passed over them without damage, when Fabian passed sentence upon him that he should be beheaded; which sentence was performed in the month of August, A. D. 286, and his body was afterward buried by some Christians.

In the year of Christ 286, a most remarkable affair occurred: a legion of soldiers, consisting of 6,666 men, contained none but Christians. This legion was called the Theban legion, because the men had been raised in Thebaus: they were quartered in the east till the emperor Maximian ordered them to march to Gaul, to assist him against the rebels of Burgundy.

They passed the Alps into Gaul, under the command of Mauritius, Candidus, and Exuperis, their worthy commanders, and at length joined the emperor.

Maximian, about this time, ordered a general sacrifice, at which the whole army were to assist; and likewise he commanded that they should take oaths of allegiance, and swear at the same time to assist him in the extirpation of Christianity in Gaul.

Alarmed at these orders, each individual of the Theban legion absolutely refused either to sacrifice, or take the oaths prescribed. This so greatly enraged Maximian, that he ordered the legion to be decimated, that is, every tenth man to be selected from the rest, and put to the sword.

This bloody order having been put into execution, those who remained alive were still inflexible, when a second decimation took place, and every tenth man of those living were again put to death.

This second severity made no more impression than the first had done; the soldiers preserved their fortitude and their principles, but by the advice of their officers, drew up a remonstrance to the emperor, in which they told him, that they were his subjects and his soldiers, but could not at the same time forget the Almighty; that they received their pay from him, and their existence from God. "While your commands are not contradictory to those of our common Master, we shall al-

ways be ready to obey, as we have been hitherto; but when the orders of our prince and those of the Almighty differ, we must always obey the latter. Our arms are devoted to the emperor's use, and shall be directed against his enemies; but we can not submit to stain our hands with effusion of Christian blood; and how, indeed, could you, O emperor! be secure of our allegiance and fidelity, should we violate our obligation to our God, in whose service we were solemnly engaged before we entered in the army? You command us to search out and to destroy the Christians: it is not necessary to look any farther for persons of that denomination; we ourselves are such, and we glory in the name. We saw our companions fall without the least opposition or murmuring, and thought them happy in dying for the sake of Christ. Nothing shall make us lift up our hands against our sovereign; we had rather die wrongfully, and by that means preserve our innocence, than live under a load of guilt; whatever you command, we are ready to suffer; we confess ourselves to be Christians, and therefore can not persecute Christians, nor sacrifice to idols."

A declaration like this, it might be presumed, would have softened the emperor, but it had the contrary effect: for, enraged at their perseverance and unanimity, he commanded that the whole legion should be put to death, which was accordingly executed by the other troops, who cut them to pieces with their swords.

This affair happened on the 22d September, A. D. 286; and such was the inveterate malice of Maximian, that he sent to destroy every man of a few detachments that had been draughted from the Theban legion, and despatched to Italy.

ALBAN, from whom St. Alban's, in Hertfordshire, received its name, was the first British martyr. This island had received the gospel of Christ from Lucius, the first Christian king, but did not suffer by the rage of persecution for many years after.

Alban was originally a pagan, but being

naturally of a very humane and tender disposition, he sheltered a Christian ecclesiastic named Amphibalus, when some officers were in pursuit of him on account of his religion.

The pious example and edifying discourses of the refugee, made a great impression on the mind of Alban; he longed to become a member of a religion which charmed him, and to imitate what he admired. The fugitive minister, happy in the opportunity, took great pains to instruct him; and before his discovery, perfected Alban's conversion.

Alban now took the firm resolution to preserve the sentiments of a Christian, or die the death of a martyr. The enemies of Amphibalus having intelligence of the place where he was secreted, came to the house of Alban in order to apprehend him.

Alban, desirous of protecting his guest and instructor, changed clothes with him in order to facilitate his escape; and when the soldiers came, offered himself up as the person they were seeking for.

Being carried before the governor, the deceit was immediately discovered; and Amphibalus being absent, that officer determined to wreak all his vengeance upon Alban.

The prisoner was accordingly commanded to advance to the altar, and to sacrifice to the pagan deities; or threatened, in case of refusal, with the vengeance intended to be exercised against the person who had escaped by his contrivance.

Unterrified by these menaces, he declared that he would not comply with such idolatrous injunctions, but freely professed himself to be a Christian; and breathed out such sentiments as these:—

— "The Christian beam
Illuminates my faith, and bids me trust
All that may happen to the will of Heaven

New force inspires me, and my strengthened soul
Feels energy divine: the fair example
Of steadfast martyrs, and of dying saints,
Has warmed me to better thoughts: I now
Can with a smile behold misfortune's face,
And think the weight of miseries a trial.
The heavenly precepts brighten to my mind:

No useful part of duty left behind:
Here the consenting principles unite,
A beam divine directs our steps aright,
And shows the moral in the Christian light."

The governor ordered him to be scourged, which he bore with great fortitude, and seemed to acquire new resolution from his sufferings: he then was sentenced to be beheaded.

The venerable Bede assures us that, upon this occasion, the executioner suddenly became a convert to Christianity, and entreated permission either to die for Alban, or with him. Obtaining the latter request, they were beheaded by a soldier, who voluntarily undertook the task of executioner. This happened on the 22d of June, A. D. 287, at Verulam, now St. Alban's, in Hertfordshire, where a magnificent church was erected to his memory about the time of Constantine the Great. This edifice being destroyed in the Saxon wars, was rebuilt by Offa, king of Mercia, and a monastery erected adjoining to it, some remains of which are still visible, and the church is a noble Gothic structure.

QUINTIN was a Christian, and a native of Rome, but determined to attempt the propagation of the gospel in Gaul. He accordingly went to Picardy, attended by one Lucian: they preached together at Amiens; after which Lucian went to Beawaris, where he was martyred.

Quintin remained in Picardy, and was very zealous in his ministry. His continual prayers to the Almighty were, to increase his faith, and strengthen his faculties to propagate the gospel. The breathings of his soul might be well expressed in the following lines:—

"Awful heaven!
Great ruler of the various hearts of man!
Since thou hast raised me to conduct thy church
Without the base cabal too often practised,
Beyond my wish, my thought, give me the lights,
The virtues, which that sacred trust requires:
A loving, loved, unterrifying power,
Such as becomes a father; humble wisdom;
Plain, primitive sincerity; kind zeal
For truth and virtue rather than opinions;
And, above all, the charitable soul
Of healing peace and Christian moderation."

Being seized upon as a Christian, he was stretched with pulleys till his joints

were dislocated: his body was then torn with wire scourges, and boiling oil and pitch poured on his naked flesh: lighted torches were applied to his sides and arm-pits; and after he had been thus tortured, he was remanded back to prison.

Varus, the governor, being obliged to repair to Vermandois, ordered Quintin to be conducted thither under a strong guard, where he died of the barbarities he had suffered, on the 31st of October, A. D. 287; and his body was sunk in the Somme.

THE TENTH PRIMITIVE PERSECUTION UNDER THE ROMAN EMPERORS, COMMONLY CALLED THE ERA OF THE MARTYRS.



SEVERAL reasons have been assigned for the occasion of this persecution, particularly the great increase of the Christians, whose numbers rendered them

formidable; many of them having lost their humility, and given themselves up to vanity, by dressing gay, living sumptuously, building stately edifices for churches, &c., which created envy; and the hatred of Galerius, the adopted son of Dioclesian, who being stimulated by his mother, a bigoted pagan, never ceased persuading the emperor to enter upon the persecution till he had accomplished his purpose.

The fatal day fixed upon to commence the bloody work, was the 23d of February, A. D. 303, that being the day in which the Terminalia were celebrated, and on which, as the pagans boasted, they hoped to put a termination to Christianity.

On the day appointed, the persecution began in Nicomedia, on the morning of which the præfect of that city repaired, with a great number of officers and assistants, to the church of the Christians, where, having forced open the doors, they seized upon all the sacred books, and committed them to the flames.

The whole of this transaction was in the presence of Dioclesian and Galerius, who, not content with burning the books, had the church levelled with the ground. This

was followed by a severe edict commanding the destruction of all other Christian churches and books; and an order soon succeeded to render Christians of all denominations outlaws, and consequently to make them incapable of holding any place of trust, profit, or dignity, or of receiving any protection from the legal institutions of the realm.

The publication of this edict occasioned an immediate martyrdom; for a bold Christian not only tore it down from the place to which it was affixed, but execrated the name of the emperor for his injustice.

A provocation like this was sufficient to call down pagan vengeance upon his head; he was accordingly seized, severely tortured, and then burnt alive.

All the Christian prelates were then apprehended and imprisoned; and Galerius privately ordered the imperial palace to be set on fire, that the Christians might be charged as the incendiaries, and a plausible pretence given for carrying on the persecution with the greatest severities.

A general sacrifice was commanded, which occasioned various martyrdoms. Among others a Christian named PETER was tortured, broiled, and then burnt; several deacons and presbyters were seized upon and executed by various means; and the bishop of Nicomedia, named ANTHIMUS, was beheaded.

No distinction was made of age or sex;

the name of Christian was so obnoxious to the pagans, that all fell indiscriminately sacrifices to their opinions. Many houses were set on fire, and whole Christian families perished in the flames; and others had stones fastened about their necks, and being tied together were driven into the sea. The persecution became general in all the Roman provinces, but more particularly in the east; and as it lasted ten years, it is impossible to ascertain the numbers martyred, or to enumerate the various modes of martyrdom: some were beheaded in Arabia; many devoured by wild beasts in Phœnicia; great numbers were broiled on gridirons in Syria; others had their bones broken, and in that manner were left to expire in Cappadocia; and several in Mesopotamia were hung with their heads downward over slow fires, and suffocated.

In Pontuo, a variety of tortures were used, in particular, pins were thrust under the nails of the prisoners, melted lead was poured upon them, and various modes were adopted in tormenting the Christians, the indecency of which could be only equalled by the savage barbarities practised in their execution.

In Egypt the Christians were martyred by means of the four elements, some were buried alive in the earth, others were drowned in the waters of the Nile, many were hung up in the air till they perished, and great numbers received their death by being thrown into large fires.

Racks, scourges, swords, daggers, crosses, poison, and famine, were made use of in various parts to despatch the Christians; and invention was exhausted to devise tortures against such as had no crime, but thinking differently from the votaries of superstition.

A city of Phrygia, consisting entirely of Christians, was surrounded by a number of pagan soldiers to prevent any from escaping; who setting it on fire, all the inhabitants perished in the flames. But though the sufferings of the Christians were many, their souls were serene: a

perfect resignation to the chastisements of Heaven being one of the greatest Christian duties; for, as a learned divine says:—

“Naked as from the earth we came,
And crept to life at first,
We to the earth return again,
And mingle with our dust.

“The dear delights we here enjoy,
And fondly call our own,
Are but short favors borrowed now,
To be repaid anon.

“’Tis God that lifts our comforts high,
Or sinks them in the grave;
He gives, and blessed be his name,
He takes but what he gave.”

Tired with slaughter, at length, several governors of provinces represented to the imperial court that it was “unfit to pollute the cities with the blood of the inhabitants, or to defame the government of the emperors with the death of so many subjects.” Hence many were respited from execution, but though they did not put them to death, as much as possible was done to render their lives miserable.

Accordingly, as marks of infamy, many of the Christians had their ears cut off, their noses slit, their right eyes put out, their limbs rendered useless by dreadful dislocations, and their flesh seared in conspicuous places with red-hot irons.

It is necessary now to particularize the most conspicuous persons who laid down their lives in martyrdom in this bloody persecution.

VIRUS, a Sicilian of a considerable family, was brought up a Christian; when his virtues increased with his years, his constancy supported him under all afflictions, and his faith was superior to the most dangerous perils.

His father, Hylas, who was a pagan, finding that he had been instructed in the principles of Christianity by the nurse who brought him up, did all his endeavors to bring him back to paganism.

Failing in his design, he forgot all the feelings of a parent, and informed against his son to Valerian, governor of Sicily, who was very active in persecuting the Christians.

Vitus, at the time of his being apprehended upon the information of his father, was little more than twelve years of age; Valerian, therefore, on account of his tender age, thought to frighten him out of his faith. He was accordingly threatened with great anger, and ordered to be scourged severely.

Having received this punishment, the governor sent him back to his father, thinking that what he had suffered would certainly make him change his principles: but in this he was mistaken; and Hylas, finding his son inflexible, suffered nature to sink under superstition, and determined to sacrifice his son to the idols.

Vitus, on being apprized of his design, escaped to Lucania, where being seized, he was by order of Valerian put to death June 14, A. D. 303; but in what manner we are not informed.

CRESCENTIA, the nurse who brought him up as a Christian, and a person who escaped with him, called MODESTUS, were martyred at the same time.

Victor was a Christian of a good family at Marseilles, in France; he spent a great part of the night in visiting the afflicted, and confirming the weak, which pious work he could not, consistent with his own safety, perform in the daytime; and his fortune he spent in relieving the distresses of poor Christians, thinking that riches were useless unless subservient to works of charity, and otherwise employed, were a bane to mankind.

"Mark where yon mines their radiant stores unfold,
Peru's rich dust, or Chili's beds of gold:
Insidious bane, that makes destruction smooth;
Thou foe to virtue, liberty, and truth:
Whose arts the fate of monarchies decide,
Who gildst deceit, the darling child of pride:
How oft allured by thy persuasive charms,
Have earth's contending powers appeared in arms!
What nations bribed have owned thy powerful reign,
For thee what millions ploughed the stormy main,
Travelled from pole to pole with ceaseless toil,
And felt their blood alternate freeze and boil!"

He was at length, however, seized by the emperor's orders, and being carried before two præfects, they advised him to embrace paganism, and not forfeit the favor of his prince, on account of a dead man, as

he styled Christ. In answer to which he replied, that he "preferred the service of that dead man, who was in reality the Son of God, and was risen from the grave, to all the advantages he could receive from the emperor's favor; that he was a soldier of Christ, and would therefore take care that the post he held under an earthly prince, should never interfere with his duty to the King of heaven; and that as for the gods, whose worship they recommended to him, he could not think them any better than evil spirits."

He was loaded with reproaches for this reply, but being a man of rank, he was sent to the emperor to receive his final sentence.

Being by order stretched upon the rack, he turned his eyes toward heaven, and prayed to God to endure him with patience; after which he underwent the tortures with most admirable fortitude. After the executioners were tired with inflicting torments on him, he was taken from the rack and conveyed to a close dark dungeon. He was afterward sentenced to be thrown into a mill, and crushed to pieces with the stones.

This cruel sentence was, in some measure, put into execution; Victor was thrown into the mill, but part of the apparatus breaking, he was drawn from it terribly bruised; and the emperor not having patience to stay till it was mended, ordered his head to be struck off, which was executed accordingly, A. D. 303.

ANDRONICUS was next brought up for examination, when being asked the usual questions, he said: "I am a Christian, a native of Ephesus, and descended from one of the first families in that city." After a great deal of altercation, in which the governor was unsuccessful in endeavoring to dissuade him from his fate, he was ordered to undergo punishments similar to those of Tarachus and Probus, and then to be remanded to prison.

After being confined some days, the three prisoners were brought before Max-

imus again, who began first to reason with Tarachus, saying that as old age was honored from the supposition of its being accompanied by wisdom, he was in hopes that what had already past must, upon deliberation, have caused a change in his sentiments. Finding himself, however mistaken, he ordered him to be tortured by various means; particularly, fire was placed in the palms of his hands; he was hung up by his feet, and smoked with wet straw; a mixture of salt and vinegar was poured into his nostrils; and he was then again remanded to prison.

Probus being then called for, and asked if he would sacrifice, replied: "I come better prepared than before; for what I have already suffered has only confirmed and strengthened me in my resolution. Employ your whole power upon me, and you will find that neither you nor your masters, the emperors, nor the gods whom you serve, nor the devil who is your father, shall oblige me to adore gods whom I know not."

The governor then attempted to reason with him on religious subjects; for having a slender education, he was proud of showing his talents; for those who know little are fond of talking much, and by mistaking casuistry for reason, would fain deceive others as they do themselves. He launched forth into the most extravagant praises of the pagan deities, and as he enumerated them described their respective powers and separate virtues; and inferred, from what himself had said, that such deities, possessed of such admirable qualities, ought to be worshipped. "However," continues he, "as your chief objection is against a plurality of gods, I will not press you to sacrifice to all of them; sacrifice only to Jupiter, the chief, the most powerful, and most invincible, of our deities."

Probus, however, easily confuted his arguments, turned his casuistry to ridicule, and in particular said: "Shall I pay divine honors to Jupiter, to one who married his own sister to an infamous debauchee, as is

even acknowledged by your own poets and priests?"

Incensed at this speech, the governor ordered him to be struck upon the mouth, for uttering what he called blasphemy; his body was then seared with hot irons; he was put to the rack and afterward scourged; his head was then shaved, and hot coals placed upon the crown; and after all these tortures he was again sent to confinement.

Andronicus being again brought before Maximus, the latter attempted to deceive him, by pretending that Tarachus and Probus had repented of their obstinacy, and owned the gods of the empire. To this the prisoner answered: "Lay not, O governor, such a weakness to the charge of those, who have appeared here before me in this cause; nor imagine it in your power to shake my fixed resolution with artful speeches. I can not believe that they have disobeyed the laws of their fathers, renounced their hopes in our God, and obeyed your extravagant orders: nor will I ever fall short of them in faith and dependance upon our common Savior: thus armed, I neither know your gods, nor fear your authority; fulfil your threats, execute your most sanguinary inventions, and employ every cruel art in your power on me; I am prepared to bear it for the sake of Christ."

This answer occasioned him to be cruelly scourged, and his wounds were afterward rubbed with salt. Being perfectly well again in a short time, the governor reproached the jailer for having suffered some physician to attend him. The jailer, in his own defence, declared that no person whatever had been near him, or the other prisoners, and that he would willingly forfeit his head if any allegation of the kind could be proved against him. Andronicus corroborated the testimony of the jailer, and added, that the God whom he served was the most powerful of physicians, and the plant of grace the most salutary of vegetables."

"The sick and weak the healing plant shall aid,
From storms a shelter, and from heat a shade ;
No sigh, no murmur, the glad world shall hear,
From every eye he wipes off every tear.
The dumb shall speak, the lame his crutch forego,
And leap exulting like the bounding roe ;
In adamantine chains shall death be bound,
And hell's grim tyrant feel the eternal wound."

These three worthy Christians were brought to a third examination, when they retained their constancy, were again tortured, and at length ordered for execution.

Being brought to the amphitheatre, several beasts were let loose upon them ; but none of the animals, though hungry, would touch them. This so greatly irritated Maximus, that he severely reprehended the keeper, and ordered him to produce a beast that would execute the business for which he was wanted. The keeper then brought out a large bear, that had that very day destroyed three men ; but this creature, and a fierce lioness, both refused to touch the prisoners.

Finding the design of destroying them by the means of wild beasts ineffectual, Maximus ordered them to be slain by a sword, which was accordingly executed on the 11th of October, A. D. 303. They all declared, previous to their martyrdom, that as death was the common lot of all men, they wished to meet that for the sake of Christ, which they must of course fall a victim to on account of nature ; and to resign that life to faith, which must otherwise be the prey of disease. These sentiments are noble, Christian-like, and philosophical ; for as death is certain, the time and mode are not of that importance commonly imagined. Even the world itself will meet with death in its general dissolution.

"Now in a broader range the deluge raves,
And rolls triumphant through the boiling waves
O'er all the hills the rising flames aspire,
The mountains blaze a mighty ridge of fire,
Where stood the snow-crowned Alps (an awful name !)

Now rolled the doubling smoke, a spiry flame ;
While o'er the Andes in a whirlwind driven,
Burst the blue gleam, and darkness wrapt the heaven.
Even Etna rocks, with a reluctant groan,
Sunk in a flame more dreadful than its own :
A fiery stream the deep volcano pours,
And from its mouth incessant thunder roars.
Each humbler vale partakes the general doom,
The smiling meads resign their lovely bloom ;

Not Asia's fields the impetuous flood retain ;
It bounds with fury o'er the wide champaign ;
Whate'er to view revolving seasons bring,
Each opening flower, the painted child of spring,
Bleak winter's snow, with summer's rosy pride,
And autumn's ripening stores, augment the tide :
On its broad wave it bears the shining spoil,
Hills burst, rocks melt, woods blaze, and oceans boil."

MARCELLINUS was an ecclesiastic at Rome : being apprehended on account of his religion, he was ordered to be privately executed in the forest, and was beheaded there accordingly.

PETER, a Christian, apprehended for the same cause, was executed at the same time and place.

Much about this period SMARAGDUS, LARGUS, and CYRIACUS, a deacon of the Christian church, were martyred ; but the mode of their deaths is not specified by martyrologists.

SUSANNA, the niece of Caius, bishop of Rome, was pressed by the emperor Dioclesian to marry a noble pagan, who was nearly related to him. Susanna, however, refused the honor intended her, on account of her religion, which was that of a Christian, which so greatly enraged the emperor, that she was beheaded by his order.

DOROTHEUS, the high-chamberlain of the household to Dioclesian, was a Christian, and took great pains to make converts. In his religious labors he was joined by GORGONIUS, another Christian, and one belonging to the palace. They were both high in the emperor's favor, but soon had an opportunity of evincing that worldly honors and temporary pleasures were nothing when set in competition with the joys of immortality ; for being informed against, they were first tortured and then strangled.

PETER, a eunuch belonging to the emperor, was a Christian of singular modesty and humility. His humility caused him to undertake any menial office to serve the afflicted ; and his benevolence occasioned him to give whatever he possessed, to those who needed assistance ; convinced that riches did not constitute happiness, and that want could give instructions which wealth could never bestow.

Being informed against as a Christian, and confessing the charge, he was scourged till his flesh was torn in a most terrible manner; and then salt and vinegar were thrown upon the wounds. Having endured these tortures with the utmost tranquillity, he was laid on a gridiron, and broiled over a slow fire till he expired.

SATURNINUS, a priest of Albitina, a town of Africa, used to officiate in his clerical capacity, preach, and administer the sacrament, to a society of Christians, who privately assembled at the house of Octavius Felix; for the severity of the times were such that they could not publicly perform their religious duties.

Being informed against, Saturninus, with four of his children, and several other persons, were apprehended; and that their punishment might be the more exemplary and public, they were sent to Carthage, the capital of all Africa, where they were examined before Anulinus, the proconsul of that quarter of the globe.

On the examination, Saturninus gave such spirited answers, and vindicated the Christian religion with such force of eloquence, as showed that he was worthy to preside over an assembly that professed a faith of purity and truth. Anulinus, enraged at his superior arguments, which he could not confute, ordered him to be stopped from saying any more, by being put to a variety of tortures, such as scourging, tearing his flesh with hooks, burning with hot irons, &c. All this he bore with the most manly patience, breathing such generous and pure sentiments as these:—

"O heaven-born patience, source of peace and rest,
Descend; infuse thy spirit through my breast,
That I may calmly meet the hour of fate,
My foes forgive, and triumph o'er their hate.
This body let their engines tear and grind,
But let not all their racks subdue my mind."

After being tortured he was remanded to prison, and there starved to death.

THE FOUR CHILDREN of Saturninus, after being variously tormented, remained steady in their faith, on which they were sent back to the dungeon in which their

father was confined, and shared the very same fate as their parent.

EIGHT OTHER CHRISTIANS were tortured on the same day as Saturninus, and much in the same manner. Two expired on the spot through the severity of their sufferings, and the other six being sent back to prison, were suffocated by means of the closeness of the dungeon.

VICTOR, a native of Ancyra, was accused by the priests of Diana, of having abused their goddess. For this imputed crime he was seized upon, committed to prison, his house plundered, his family turned out of doors, and his estate confiscated.

Being put to the rack, his resolution failed him, and he began to waver in his faith through the severity of the torments. Being carried back to prison, in order to make a full recantation, God punished him for his intended apostacy; for his wounds mortified, and put an end to his life in a few days.

TIMOTHY, a worthy Christian, being carried before Urban, governor of Palestine, was sentenced to be burned to death by a slow fire; which sentence was executed at Gaza, in the year 304, on the 19th day of August.

PHILIP, bishop of Heraclea, had, in every act of his life, appeared as a good Christian; the chief of his disciples were SEVERUS, a priest, and HERMES, a deacon; and these three did all in their power to promote the cause of Christianity.

This worthy bishop was advised to secrete himself, in order to avoid the storm of the persecution; but he reproved those who counselled him so to do, telling them that their merit would be enhanced by their sufferings, and that death had no terror for the virtuous.

"Him fortune can not sink, nor much elate,
Whose views extend beyond this mortal state;
By age when summoned to resign his breath,
Calm and serene he sees approaching death;
As the safe port, the peaceful silent shore,
Where he may rest, life's tedious voyage o'er;
He, and he only is of death afraid,
Whom his own conscience has a coward made;
While he who virtue's radiant course has run,
Descends like a serenely-setting sun,

His thoughts triumphant heaven alone employs,
And hope anticipates his future joys."

An officer named Aristomachus, being employed to shut up the Christian churches in Heraclea, Philip took great pains to convince him that the shutting up of buildings made by hands could not destroy Christianity, while the living temples of the Lord remained: for the true faith consisted not in the places where God is adored, but in the hearts of those who adore him.

Being, however, denied entrance into the church, where he used to preach, Philip took up his station at the door, and there exhorted the people to patience and perseverance.

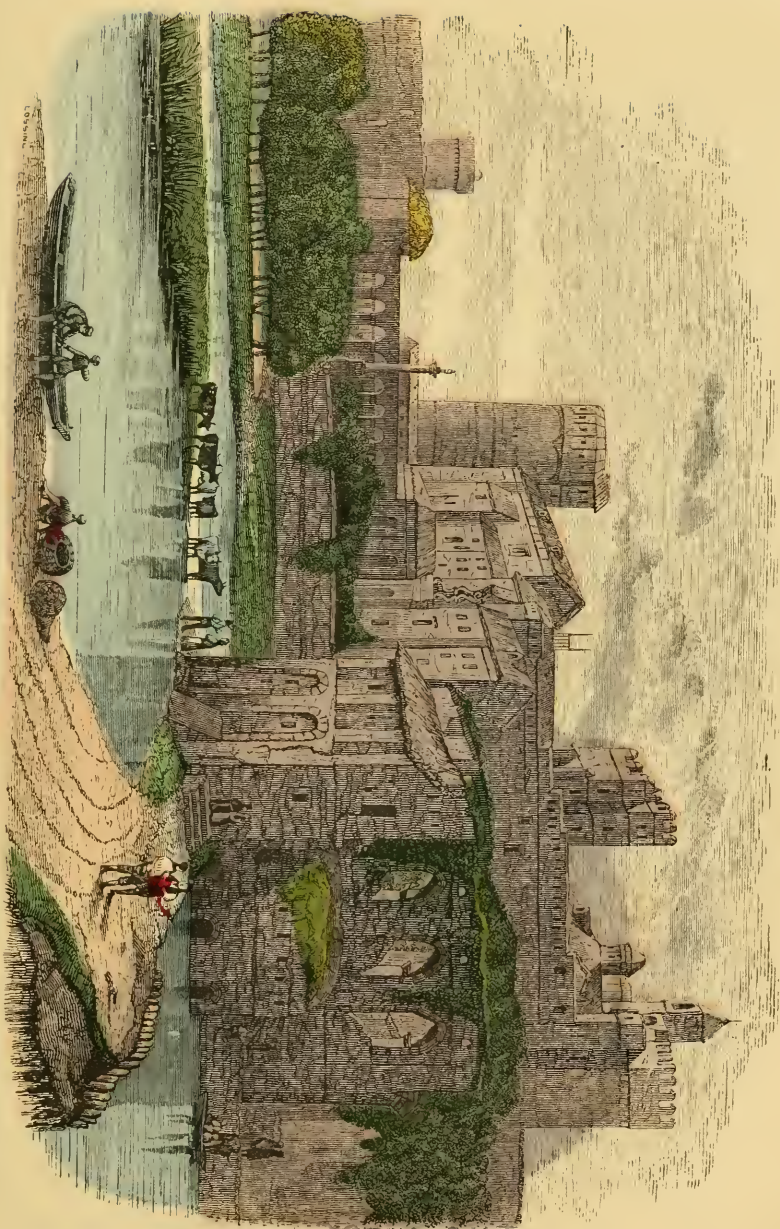
These things caused him to be seized and carried before the governor, who severely reprimanded him, and then continued to speak sternly in these words: "Bring all the vessels used in your worship, and the scriptures which you read and teach the people, and surrender them to me, before you are forced thereto by tortures."—"If," replied the bishop, "you take any pleasure in seeing us suffer, we are prepared for the worst you can do. This infirm body is in your power; use it as you please. The vessels you demand shall be delivered up, for God is not honored by gold and silver, but by the fear of his power; the ornaments of the souls of his servants are more pleasing to him than the decorations of churches: but as to the sacred books, it is neither proper for me to part with them, nor for you to receive them." This answer so much incensed the governor, that he ordered one Mucassor, a person particularly distinguished for inhumanity, to torture the prelate. Hermes, expressing himself freely against such barbarities, was likewise ordered to be scourged.

Proceeding to the place where the scriptures and the church-plate were kept, both were seized by the pagans; the church was unroofed, the doors were walled up, the plate was embezzled, and the scriptures were burned.

Philip being taken to the market-place, was ordered to sacrifice to the Roman deities in general, and to a very handsome image of Hercules in particular; to which command, "Alas!" replied the prelate, "how unhappy are you, who are thus grossly mistaken in the nature of the deity, and so ignorant in the truth, as to worship your own workmanship: what value is there in gold, silver, brass, iron, or lead, which are dug out of the earth? You are unacquainted with the divinity of Christ, which is incomprehensible to human capacities; but what power can your idols boast, which are made by base mechanics, a drunken statuary, or a debauched carver, and tricked up by the arts of the tailor, and the goldsmith? and yet these are your gods." And after some other observations on the absurdities of the pagan religion, he concluded, that, from what he had already said, it appeared that the heathens worshipped what might lawfully be trod on, and made gods of such things as Providence had designed for their use.

The governor then tried the constancy of Hermes, but finding him as inflexible as the bishop, he committed them both to prison. Soon after this, the governor's time of ruling their parts being expired, a new governor named Justin arrived; but he was to the full as cruel as his predecessor.

Philip was dragged by the feet through the streets, severely scourged, and then brought again to the governor, who charged him with obstinate rashness, in continuing disobedient to the imperial decrees, but he boldly replied: "My present behavior is not the effect of rashness, but proceeds from my love and fear of God, who made the world, and who will judge the living and the dead, whose commands I dare not transgress. I have hitherto done my duty to the emperors, and am always ready to comply with their just orders, according to the doctrine of our Lord Christ, who bids us give both to Cæsar and to God their due; but I am obliged to prefer heaven to earth, and to obey God rather than man."



THE INQUISITION AT SEVILLE.



The governor, on hearing this speech, immediately passed sentence upon him to be burnt, which was executed accordingly, and the martyr expired, singing praises to God in the midst of the flames.

AGRICOLA, as we are informed by St. Ambrose, was a Christian of so very amiable a disposition, that he even gained the esteem and admiration of many pagans. Being apprehended as a Christian, he was crucified in imitation of the death of our Savior; and his body, together with the cross, were buried in one grave, at Bologne, in Italy.

VITALIS, the servant and convert of the above martyr, Agricola, was seized upon on the same account as his master, and being put to torture, died under the hands of his tormentors, through the severity of his sufferings.

VICTORIUS CARPOPHORUS, SEVERUS, and SEVERIANUS, were brothers, and all four employed in places of great trust and honor in the city of Rome. Having exclaimed against the worship of idols, they were apprehended and scourged with the plumbetæ, or scourges, to the ends of which were fastened leaden balls. This punishment was exercised with such excess of cruelty, that the pious brothers fell martyrs to its severity.

CHRYSOGONUS, a worthy Christian of Aquileia, was beheaded by order of Dioclesian, for having instructed a young lady of that city in the Christian faith.

ANASTASIA, the young lady brought up by the foregoing martyr, was descended from an illustrious Roman family. Her mother, named Flavia, was a Christian, and dying while her daughter was an infant, she bequeathed her to the care of Chrysogonus, with a strict injunction to instruct her in the principles of Christianity. This Chrysogonus punctually performed; but the father of the young lady, who was a pagan, gave her in marriage to a person of his own persuasion, named Publius.

The husband was of a good family, but

bad morals, and having spent his wife's and his own patrimony, he had the baseness to inform against her as a Christian.

Publius, however, dying soon after, his wife was released; but continuing to perform many charitable acts to distressed Christians, she was again apprehended and delivered up to Florus, governor of Illyricum. Florus commanded that she should be put to the torture, when finding her constant in the faith, he ordered her to be burnt, which sentence was put in execution on December 25, A. D. 304. The event taking place about a month after the martyrdom of Chrysogonus her instructor.

MOURIS and THEA, two Christian women of Gaza, were martyred in that city some time in the year 304. The former died under the hands of her tormenters, and the latter perished in prison, of the wounds she had received in being tortured.

AMPHIANUS was a gentleman of eminence in Lucia, and a scholar to Eusebius; pressing through the crowd while the proclamation for sacrificing to idols was read, he caught the governor, Urbianus, by the hand, and severely reprov'd him for his impiety.

The governor being highly incensed at this freedom, ordered him to be put to the torture, and then thrown into the sea, in the waves of which he expired.

ÆDESUS, brother to the above martyr, was, for nearly the same offence, much about the same time, martyred in a similar manner at Alexandria.

JULITTA, a Lyconian of royal descent, but more celebrated for her virtues than noble blood, was a Christian lady of great humility.

When the edict for sacrificing to idols was published at Iconium, she withdrew from that city to avoid the bigoted rage of Domitian, the governor, taking with her only her young son Cyricus, and two women servants. She was, however, seized at Tarsus, and being carried before Alexander, the governor, she acknowledged that she was a Christian.

For this confession her son was taken

from her, and she was put to the rack, and tortured with great severity; but she bore all her sufferings with a true Christian fortitude.

Young Cyricus cried bitterly to get at his mother, when the governor observing the beauty, and being melted at the tears of the child, took him upon his knee and endeavored to pacify him. Nothing, however, could quiet Cyricus, he still called upon the name of his mother, and at length, in imitation of her words, lisped out, "I am a Christian." This innocent expression converted the governor's compassion into rage; he lost the man in the bigot, and throwing the child furiously against the pavement, dashed out its brains.

The mother, who from the rack beheld the whole transaction, thanked the Almighty that her child was gone before her; and she should be without any anxiety concerning his future welfare, and certain that now no advantage could be taken of his tender years, to pervert his principles, and defraud him of his salvation.

To complete the execution, Julitta had boiling pitch poured on her feet, her sides torn with hooks, and received the conclusion of her martyrdom by being beheaded, April 16, A. D. 305. (See engraving.)

PANTALEON, a native of Nicomedia, was taught most branches of human learning by his father, who was a pagan, and the precepts of the gospel by his mother, who was a Christian.

Applying to the study of medicine, he became eminent in the knowledge of physic, and in process of time was appointed physician to the emperor Galerius.

His name in Greek signifies *humane*, and the appellation well suited his nature, for he was one of the most benevolent men living. He assisted the poor to the utmost, with his fortune; and, by the help of God, his skill in physic was attended with the most astonishing success.

His reputation roused the jealousy of the pagan physicians, who accused him to the emperor. Galerius finding him a Chris-

tian, which he had not before known, ordered him to be tortured, and then beheaded, which was done July 27, A. D. 305.

HERMOLAUS, a venerable and pious Christian of a great age, and an intimate acquaintance of Pantaleon's, suffered martyrdom for his faith on the same day, and in the same manner as Pantaleon.

EUSTRATIUS, secretary to the governor of Armenia, was thrown into a fiery furnace, for exhorting some Christians, who had been apprehended, to persevere in their faith. AUXENTIUS, and EUGENIUS, two of Eustratius's adherents, were burnt at Nicopolis; MARDARIUS, another friend of his, expired under the hands of his tormentors; and ORESTES, a military officer, was, for wearing a golden cross at his breast, broiled to death on a gridiron.

THEODORE, a Syrian by birth, a soldier by profession, and a Christian by faith, set fire to the temple of Cybele, in Amasia, through an honest indignation at the idolatrous worship practised therein: for which being apprehended, he was severely scourged and then burnt, February 18, A. D. 306.

DOROTHY, a Christian of Cappadocia, was, by the governor's order, placed under the care of two women, who had become apostates to the faith, with a view that she might be induced to follow their example.

Her discourses, however, had such an effect upon the two apostates, that they became reconverted, and were put to death for not succeeding. Soon after which Dorothy herself was tortured, and then beheaded.

PANCRATIUS, or PANCRASS, was a native of Phrygia, but being made a Christian, and brought to Rome by his uncle, he there suffered martyrdom, being beheaded soon after the decease of his uncle, who died a natural death.

BASILIDES, NABOR, NAZARIUS, and CYRINUS, four worthy Christian officers at Rome, were thrown into prison for their faith, and being condemned were scourged with rods of wire and then beheaded.



MARTYRDOM OF JULITTA, A LICONIAN.—Page 61.

PERSECUTIONS AGAINST THE CHRISTIANS IN PERSIA.



THE gospel having spread itself in Persia, the pagan priests were greatly alarmed, and dreaded the loss of that influence which they had hitherto maintained over the people's minds and properties. Hence they thought it expedient to complain to the emperor that the Christians were enemies to the state, and held a treasonable correspondence with the Romans, the great enemies of Persia.

The emperor, being naturally averse to Christianity, easily believed what was said against the Christians, and gave orders to persecute them in all parts of his empire. On account of this mandate many fell martyrs to the ignorance and ferocity of the pagans, the sufferings of the most eminent of whom we shall enumerate.

SIMEON, archbishop of Selencia, with many other ecclesiastics, to the number of a hundred and twenty-eight, were apprehended and accused of having betrayed the affairs of Persia to the Romans.

The emperor being greatly exasperated against them, ordered Simeon to be brought before him. The worthy archbishop coming into his presence, boldly acknowledged his faith, and nobly defended the cause of Christianity. The emperor, being offended at his freedom, not only reproved him for it, but ordered him to kneel before him, as he had always done heretofore.

Simeon answered, that "before, having the free admittance to his presence, he did not scruple to conform to the customary salutation of the country; but being now brought before him a prisoner, for the truth of his religion, and the sake of his God, it was not lawful for him to kneel, lest he should be thought to worship and to betray his faith, which he was fully resolved to defend with his last breath."

The emperor then told him that if he did not kneel, he, and all the Christians in his dominions, should be put to death; but Simeon rejected with disdain the proposal to kneel, and told him that he would abide the consequences. On this reply the emperor ordered him to be sent to prison, till he had considered in what manner to punish him.

A short time after, Simeon with his fellow-prisoners, was again examined, and commanded to worship the sun, agreeably to the Persian custom; but this they all unanimously refused. The emperor then sentenced them to be beheaded, and they were executed accordingly.

USTHAZARES, an aged eunuch, who had been tutor to the emperor, and was in great estimation at court, on observing Simeon, the foregoing martyr, leading to prison, saluted him. Simeon, however (as Ustazares had formerly been a Christian, and turned apostate from the faith to oblige the emperor), would not return his salute, but sharply reproved him for his apostacy. This so affected the eunuch, that he burst into tears, and exclaimed: "Ah! wo is me! how shall I hereafter look upon my God, whom I have denied, when Simeon, my old companion, and familiar acquaintance, disdains to give me a gentle word, or to return my salute!"

The emperor, being told that his ancient tutor was greatly afflicted, sent for him, and asked whether he desired or wanted anything which could be conferred upon, or procured for him. To which the eunuch replied that there was nothing that he wanted which this earth could afford; but that his grief was of another kind, and for which he justly mourned, namely, that to oblige him he had denied his God, and had dissemblingly worshipped the sun, against his own conscience; "for which," contin-

ued he, "I am deserving of a double death, first, for denying of Christ, and secondly for dissembling with my king; at the same time solemnly protesting that he would nevermore forsake the Creator of the world, to worship the creatures which he had made.

The emperor being greatly offended at the explanation of the cause of his grief, ordered Usthazares to be beheaded. While he was going to the place of execution, he desired that a messenger might be sent to the emperor, to request the favor that it might be proclaimed, that "Usthazares did not die a traitor for any crime against the king or the state: but only that being a Christian, he would not deny his God." This petition, we are informed, was granted, and accordingly performed; which was a great satisfaction to Usthazares, whose chief reason for desiring it was, because his falling off from Christ had caused many others to follow his example, who now hearing that he died for no crime but his religion, they might learn, like him, to return to Christ, and become fervent and constant in the faith. Usthazares, being thus satisfied, cheerfully yielded his neck to the stroke of the executioner, and joyfully received his crown of martyrdom.

On the Good Friday, after the above execution, an edict was published, to put to death all who confessed themselves Christians, on which occasion great multitudes suffered. About this time the empress of Persia falling sick, the sisters of Simeon, the archbishop, were accused by some of the magi, of being the occasion. This absurdity being believed, they were, by the emperor's order, sawed in quarters, and their quarters fixed upon poles, between which the empress passed as a charm to recover her. (See engraving.)

ACEPSIMUS, and many other clergymen, were seized upon, and ordered to adore the sun; which refusing, they were scourged, and then tortured to death, or suffered to remain in prison till they perished.

SUENES, a Christian nobleman, refusing to deny Christ, had his wife taken from him, and given to one of the meanest of the emperor's slaves; and what added to his mortification was, that he was ordered to wait upon his wife and the slave, which at length broke his heart.

THEODORET, a deacon, was imprisoned for the space of two years, and being released, was ordered not to preach the doctrine of Christ. Disregarding, however, the order, he did his utmost to propagate the gospel of Christ; for which being seized upon, he was miserably tortured, by having sharp reeds thrust under his nails; and then a knotted branch of a tree was forced up his body, and he expired in the greatest agonies.

BADEMUS, a Christian of Mesopotamia, gave away his fortune to the poor, and determined to devote his life to a religious retirement; being filled with the humble sentiments thus finely described by the poet:—

"Blessed be his name, whose matchless goodness
sends

A fund of blessings and a choice of friends:
Unawed by custom, tyrant of mankind,
Faithful to reason, sovereign of the mind,
Serene I steer through life's tempestuous sea,
My pilot faith, my chart Christianity.
The wrecks of pride, the insolence of power,
Earth's transient glittering bubbles of an hour;
Envenomed tongues; law with its mazy snares,
The din of folly and the broil of wars,
Proclaim to all, with one united voice,
That humble virtue is the wisest choice."

This inoffensive Christian, together with seven others, were seized upon and cruelly tortured for being Christians. The seven Christians, who were apprehended with Bademus, received the crown of martyrdom, though the particular manner is not recorded: and Bademus himself, after having been four months in prison, was brought to the place of execution, and beheaded by Narses, an apostate Christian, who was ordered to act as the executioner of this worthy man, in order to convince the emperor that he was sincere in the renunciation of his faith.

THE PERSECUTIONS UNDER THE ARIAN HERETICS.



HE author of the Arian heresy was Arius, a native of Libya, and a priest of Alexandria, who, in A. D. 318, began to publish his errors. He was condemned by a council of the Libyan and Egyptian bishops, and that sentence was confirmed by the council of Nice, A. D. 325. After the death of Constantine the Great, the Arians found means to ingratiate themselves into the favor of Constantius, his son and successor in the east; and hence a persecution was raised against the orthodox bishops and clergy. The celebrated Athanasius and other bishops were banished, and their sees filled with Arians.

In Egypt and Libya thirty bishops were martyred, and many other Christians cruelly tormented; and, A. D. 336, George, the Arian bishop of Alexandria, under the authority of the emperor, began a persecution in that city, and its environs, and carried it on with the most infernal severity. He was assisted in his diabolical malice by Catophonius, governor of Egypt; Sebastian, general of the Egyptian forces; Faustinus, the treasurer; and Heraclius, a Roman officer.

The persecution now raged in such a manner, that the clergy were driven from Alexandria, their churches were shut, and the severities practised by the Arian heretics were as great as those which had been practised by the pagan idolators. If a man accused of being a Christian, made his escape, then his whole family were massacred, and his effects confiscated.

The orthodox Christians, being now deprived of all places of public worship in the city of Alexandria, used to perform their devotions in a desert place, at some distance from it. Assembling for this purpose on a Trinity Sunday, George, the

Arian bishop, engaged Sebastian, the general, to fall upon them with his soldiers, while they were at prayers. On this occasion several fell a sacrifice to the popular fury of the troops, and received the crown of martyrdom for no other offence than performing necessary acts of piety. The modes of cruelty were various, and the degrees different; for they were beaten over their faces till all their features were disfigured; then they were lashed with twigs of palm-trees, newly cut, with such violence, that they expired under the blows, or by the mortification of the wounds.

Many, whose lives had been spared, were, however, banished to the deserts of Oasis, where they suffered unspeakable hardships; but their exile admitted of their indulgence of the most pious thoughts, and their sorrows were of a salutary nature.

"Alas, how vain is happiness below,
Man soon or late must have his share of wo;
Slight are his joys, and fleeting as the wind,
His griefs wound home, and leave a sting behind;
His lot distinguished, from the brute appears,
Less certain by his laughter than his tears;
For ignorance too oft our pleasure breeds,
But sorrow from the reasoning soul proceeds."

SECUNDUS, an orthodox priest, differing in point of doctrine from a prelate of the same name; the bishop, who had imbibed all the heretical opinions of Arianism, determined to put Secundus to death for rejecting opinions which he had thought proper to embrace. Taking one Stephen with him, who was as much an Arian as himself, they sought out Secundus privately, and being unable to make him change his opinion, they fell upon and murdered him; when the holy martyr, just before he expired, called upon Christ to receive his soul, and to forgive his executioners.

Not content with the cruelties exercised upon the orthodox Christians in Alexandria, the principal persecutors applied to the emperor for an order to banish them from

Egypt and Libya, and to put their churches into the possession of the Arians.

They obtained their request, and an order was sent for that purpose to Sebastian, the commander-in-chief of the Roman forces in those provinces.

As soon as the general received the order, he signified the emperor's pleasure to all the sub-governors and officers, and commanded that the mandate should be immediately put into execution. Hence a great number of the clergy were seized, and imprisoned for examination; when it appearing that they adopted the opinions of Athanasius, an order was signed for their banishment into the most wild, uncultivated, and desert places. Thus were the orthodox clergy used, and many of the laity were condemned to the mines, or compelled to work in the quarries. Some few indeed escaped to other countries, and several were weak enough to renounce their faith, in order to avoid the severities of the persecution.

PAUL, the bishop of Constantinople, was a Macedonian by birth, and was designed, from his birth, for a clerical life.

When Alexander, the predecessor of Paul, was on his deathbed, he was consulted by some of the clergy on the choice of a successor; when, we are informed, he told them that, "if they were disposed to choose a person of an exemplary life, unexceptionable character, and thoroughly capable of instructing the people, Paul was the man; who, though young, had all the prudence and gravity of more advanced age; but if they had rather have a person of a well-composed appearance, acquainted with worldly affairs, and fit for the conversation of a court, they might then choose Macedonius, who had all the proper qualifications. Macedonius was a deacon in the church of Constantinople, in which office he had spent many years, and gained great experience; and the dying prelate did both him and Paul justice in their different characters. Nevertheless, the Arians, with their accustomed disingenuous-

ness, gave out, that Alexander had bestowed great commendations on Macedonius for sanctity, and had only given Paul the reputation of eloquence, and a capacity for business: it is true, indeed, he was a master in the art of speaking and persuading; but the sequel of his life and sufferings sufficiently evinced the absurdity of their deeming him a man formed for the world. But, after some struggle, the orthodox triumphed, and Paul was consecrated.

Macedonius being greatly offended at this preference, did his utmost to calumniate the new bishop, and was very severe upon his moral character; but not gaining any belief, he dropped the charge, and reconciled himself to Paul. This, however, was not the case with Eusebius of Nicomedia, who resumed the accusations under two heads, viz:—

1. That he had led a disorderly life before his consecration.

2. That he had been placed in the see of Constantinople without the consent of the bishops of Nicomedia and Heraclea, two metropolitans, who ought to have been consulted upon that occasion.

To support these accusations, Eusebius procured the emperor's authority, by representing, that Paul having been chosen during the absence of Constantius, the imperial dignity had been insulted. This artifice succeeded, and Paul being deposed, Eusebius was placed in his room.

Paul having lost his authority in the east, retired to the territories of Constans, in the west, where he was well received by the orthodox prelates and clergy. At Rome he visited Athanasius, and assisted at a council held there, by Julius, the bishop of that see. Letters being written by this council to the eastern prelates, Paul returned to Constantinople, but was not restored to his bishopric till the death of Eusebius. The Arians, however, constituting Macedonius their bishop, by the title of bishop of Constantinople, a sedition, and a kind of civil war ensued, in which, many lost their lives.

The emperor Constantius, who was then at Antioch, hearing of these matters, laid the whole blame upon Paul, and ordered that he should be driven from Constantinople. Hermogenes, the officer, who had received the emperor's order, attempted in vain to put it into execution; for the orthodox Christians rising in defence of Paul, Hermogenes was killed in a scuffle that ensued.

This transaction greatly exasperated the emperor, who left Antioch though in the depth of winter, and immediately returned to Constantinople, with a design severely to punish the Christians. But their submission and entreaties softened him, and he contented himself with banishing Paul and suspending Macedonius.

Paul retired again to the territories of Constans, implored the protection of that emperor, and, by his intercession, was again invested in his see. On this occasion, we are informed, that "his re-establishment did but exasperate his enemies, who were at that time constantly employed, both in secret and open attempts against his life, against which the affections of his people were his only security; and being convinced that the emperor had no other motive for allowing his stay at Constantinople, but the dread of disoblighing his brother. Paul could not think himself wholly restored to his bishopric, while things were in this situation; and being very much concerned at what the orthodox bishops suffered from the power and malice of the Arian faction, joined Athanasius, who was then in Italy in soliciting a general council."

A council was accordingly held at Sardica, in Illyrium, in the year 347, at which were present one hundred bishops of the western, and seventy-three of the eastern empire. But disagreeing in many points, the Arian bishops of the east retired to Philippolis, in Thrace; and forming a meeting there, they termed it the *council of Sardica*. From this place they pretend-

ed to issue out an excommunication against Julius, bishop of Rome; Paul, bishop of Constantinople; Athanasius, bishop of Alexandria; and several other prelates.

In A. D. 350, the emperor Constans died, which gave the Arians fresh courage, and they immediately applied to the emperor, Constantius, who being an Arian in his heart, wrote an order to the prefect Philip, to remove Paul from the bishopric of Constantinople, and banish him again, to restore Macedonius.

Being exiled to Cucucus, he was confined in a small, loathsome, dark dungeon, where he was kept six days without food, and then strangled. He met death with fortitude, as he was always perfectly resigned in misfortunes, and convinced of the vanity of this transitory life, for reasons similar to those given by Solomon, in the expressive passages, which have been thus finely paraphrased:—

"Ye sons of men, with just regard attend,
Observe the preacher, and believe the friend,
Whose serious muse inspires him to explain,
That all we act and all we think is vain.
That in this pilgrimage of seventy years,
O'er rocks of perils and through vales of tears,
Destined to march, our doubtful steps we tend,
Tired with the toil, yet fearful of its end,
That from the womb we take our fatal shares
Of follies, passions, labors, tumults, cares:
And at approach of death shall only know
The truths, which from these pensive numbers flow,
That we pursue false joy and suffer real wo."

The Arian party now prevailing, made Gregory of Cappadocia, a very obscure person, bishop of Alexandria, after having deposed Athanasius for his strict adherence to the orthodox faith. In the accomplishment of this affair, they were assisted by Philagerius, the governor of Egypt, who was an apostate, and who suffered them to commit all manner of outrages. Hence arming themselves with swords, clubs, &c., they broke into one of the principal churches of Alexandria, where great numbers of orthodox Christians were assembled at their devotions; and falling upon them in a most barbarous manner, without the least respect to sex or age, the principal part of them were murdered.

THE PERSECUTION UNDER JULIAN THE APOSTATE.



JULIAN commonly called the apostate, was the son of Julius Constantius, and the nephew of Constantine the Great. He studied the rudiments of grammar under the inspection of Mar-donius a eunuch, and a heathen of Constantinople. His father sent him some-time after to Nicomedia, to be instructed in the Christian religion, by the bishop Euse-bius his kinsman ; but his principles were corrupted by the pernicious doctrines of Ecebolius the rhetorician, and Maximus the magician.

Constantius dying in the year 361, Julian succeeded him, and had no sooner attained the imperial dignity, than he renounced Christianity, and embraced paganism, which had for some years fallen into great disrepute. But he again restored idolatrous worship, by opening the several temples that had been shut up, rebuilding such as were destroyed, and ordering the magistrates and people to follow his example. He however, made no public edicts against Christianity, but tried to do that privately which other emperors had done openly. He recalled all banished pagans, allowed the free exercise of religion to every sect, but deprived all Christians of offices at court, in the magistracy, or in the army. He was chaste, temperate, vigilant, laborious, and seemingly pious, so that by his hypocrisy and pretended virtues he for a time did more mischief to Christianity than the most profligate libertine of his predecessors. Thus he attempted to undermine Christianity by artifice, instead of expelling it by force ; and to make his measures the more effectual he prohibited any Christian from keeping a school or public seminary of learning, and deprived all the Christian

clergy of the privileges granted them by Constantine the Great.

Hence was this persecution more dangerous than any of the former, as Julian aimed to sap the foundations of Christianity, instead of attacking the superstructure, and under the mask of clemency, practised the greatest cruelty in wishing to delude many thousands of their eternal salvation.

The Christian faith was thus in more danger of being subverted than it ever had been before, by the means of a monarch, at once witty and wicked, learned and hypocritical ; who, at first, made his attempts, not by the means of fire, sword, and poison, but by flatteries, gifts, and favors ; not by using racks and tortures, but by bestowing offices and dignities ; and then, by prohibiting Christian schools, he compelled the children of the gospel either to remain illiterate, or become idolators.

Other methods taken by Julian were, to order that Christians might be treated coldly upon all occasions, and in all parts of the empire, and to employ several witty persons to turn them, and their principles, into ridicule. Many were likewise martyred in his reign ; for though he did not publicly persecute them himself, he connived at their being murdered by his governors and officers ; and though he affected never to patronise them for their murders, he never offered to punish them for their delinquency. We shall recount the names, sufferings, and martyrdoms of such as have been transmitted to the present times, that their example may inspire fortitude, and their lives give a useful lesson to mankind in general.

BASIL made himself first famous by his opposition to Arianism, which brought upon him the vengeance of the Arian bishop of Constantinople, who issued out an order to prevent his preaching. He continued,

however, to perform his duty at Ancyra, the capital of Galatia. Enraged at his orthodox and manly proceedings, his enemies accused him of being an incendiary, and a disturber of the public peace; the monarch, however, was too intent on an expedition to Persia, to take notice of the accusation, and their malice at that time was disappointed.

Basil continued to preach strenuously against the idolatry of paganism on the one hand, and the errors of Arianism on the other: and earnestly exhorted the people to serve Christ, in the purity of faith, and fervency of truth. By this conduct, both heathens and Arians were exasperated against him, and appeared equally desirous of accomplishing his destruction.

Meeting one day with a number of pagans going in procession to a sacrifice, he boldly expressed his abhorrence of such idolatrous proceedings, and inveighed against such absurd worship, at once in a manly and decent manner. This freedom caused the people to seize him, and carry him before Saturninus, the governor, where they brought three accusations against him, viz:—

1. Reviling the gods.
2. Abusing the emperor.
3. Disturbing the peace of the city.

On hearing these accusations which were equally malicious as groundless, Saturninus desired to know his sentiments from his own mouth; when finding him a strenuous Christian, he ordered him first to be put to the rack, and then he committed him to prison.

The governor wrote an account of his proceedings to the emperor, who was at this time very busy in establishing the worship of CYBELE, the fictitious mother of the fabulous deities. Julian, upon receiving the letter, sent Pagosus and Elpidius, two apostates, to Ancyra, the city where Basil was confined, to employ both promises and threats to engage him to renounce his faith, and in case of their failure, to give him up totally to the power of

the governor; for it was the policy of Julian to appear all moderation and clemency, and to suffer others, as much as possible, to seem the ostensible persons in acts of cruelty. In this affair, however, a future circumstance made the emperor forego his usual policy, and sacrifice his affected mercy to his resentment.

The emperor's agents in vain tampered with Basil by means of promises, threats, and racks; he was firm in the faith, and remained in prison to undergo some other sufferings when the emperor came accidentally to Ancyra.

The people no sooner knew of Julian's approach, than they met him in grand procession, and presented to him their idol, the goddess Hecate. The two agents then gave the emperor an account of what Basil had suffered, and how firm he had been. Julian, on this, determined to examine Basil himself, when that holy man being brought before him, the emperor did everything in his power to dissuade him from persevering in the faith. Basil not only continued as firm as ever, but, with prophetic spirit, foretold the death of the emperor, and that he should be tormented in the other life.

Enraged at what he heard, Julian lost his usual affectation of clemency, and told Basil, in great anger, that though he had an inclination to pardon him at first, yet he had now put it out of his power to save his life, by the insolence of his behavior. He then commanded, that the body of Basil should be torn every day in seven different parts, till his skin and flesh were entirely mangled. This inhuman sentence was executed with rigor, and the martyr expired under its severities, on the 28th day of June, A. D. 362.

DONATUS, bishop of Arezzo, and HILARINUS, a hermit, suffered about the same time for the faith: the first being beheaded, and the latter scourged to death.

GORDIAN, a Roman magistrate, having a Christian brought before him for examination, was so charmed with the confession

of his faith, that he not only discharged the prisoner, but became himself a Christian. This so enraged the Roman præfect, that he ordered him to be scourged and beheaded; which sentence was executed, A. D. 362.

JOHN and PAUL, two brothers, of a good family, and in high offices under the emperor, on being accused of professing Christianity, were deprived of their posts, and allowed ten days to consider, whether they would renounce their faith and be promoted, or retain their faith and be martyred? Making choice of the latter alternative, they were both beheaded, A. D. 362.

Artemius, commander-in-chief of the Roman forces in Egypt, being a Christian, had these two charges exhibited against him by the pagans.

1. That he had formerly demolished several idols in the reign of Constantine the Great.

2. That he had assisted the bishop of Alexandria in plundering the temples.

On the exhibition of these charges, Julian, who was then at Antioch, ordered the general to repair thither, in order to answer to them. On Artemius's arrival, he owned the charges, and his faith: when he was first deprived of his commission, then of his estate, and lastly of his head.

CASSIAN, a schoolmaster of Imola, in the province of Romagna, refusing to sacrifice to the idols, was hurried before the judge; who being apprized of his profession, and informed that many of the boys had an aversion to him on account of the strictness with which he kept them to their studies, determined that they should have permission to murder their master. He was accordingly delivered, with his hands tied behind him, to the boys, who fell upon him with rods, whips, sticks, and stiles, or the steel pencils which were then used in writing, and murdered him. This singular martyrdom happened on the 13th of August, A. D. 362. (See engraving.)

BONASUS and MAXIMILIAN, two officers of the Herculean guards, upon Julian's

taking away Constantine the Great's standard of the cross of Christ, threw up their commissions. Being apprehended on account of their faith, they were carried before the governor of the east, who commanded them to sacrifice to the gods, and obey the emperor's orders; but they replied, that as they were no longer his soldiers, but the soldiers of Christ, they would do neither. The governor had them separately examined, and finding them as inflexible when asunder, as when together, he ordered Bonasus to be beaten with whips that had leaden bullets at the ends of the thongs, and Maximilian to be scourged.

Being remanded back to prison, they were allowed nothing but bread and water for subsistence, and the bread was marked with the seal of the emperor, the impression of which was an idol; on which account they refused to eat it. They were soon afterward again examined, and then, according to the sentence pronounced upon them, beheaded.

BIBIANA was the daughter of Flavian and Dafrosa, two Christians. Flavian her father, held a considerable post under the government, but being banished for his faith, died in exile. Dafrosa, her mother, was, for the same reason, ordered to be starved; but Apronianus, governor of Rome, thinking her too long in dying, had her beheaded.

Bibiana, and her sister Demetria, after the death of their parents, were stripped of all their effects, and being brought before the governor, were ordered to renounce their religion. Demetria suddenly dropped down dead in the governor's presence, and Bibiana resolutely refused to renounce her faith; on which account she was scourged to death, December 2, A. D. 362.

The persecution raged dreadfully about the latter end of the year 363; but as many of the particulars have not been handed down to us, it is necessary to remark in general, that in *Palestine* many were burnt alive, others were dragged by their feet through the streets naked till they expired; some



CASSIAN, A CHRISTIAN SCHOOLMASTER OF INOLA, SCOURGED TO DEATH.—Page 71

were scalded to death, many stoned, and great numbers had their brains beaten out with clubs. In ALEXANDRIA innumerable were the martyrs who suffered by the sword, burning, crucifixion, and being stoned. In *Arethusa* several were ripped open, and corn being put into their bellies, swine were brought to feed therein, who, in devouring the grain, likewise devoured the entrails of the martyrs; and in *Thrace*, EMILIANUS was burnt at a stake, and DOMITIUS murdered in a cave, whither he had fled for refuge.

THEODORUS, for his faith, and singing the praises of God, was apprehended and put to the tortures of a martyr, though not to death. After being taken from the rack, he was asked how he could so patiently endure such exquisite tortures. To which he returned this remarkable reply: "At the first I felt some pain, but afterward there appeared to stand by me a young man, who wiped the sweat from my face, and frequently refreshed me with cold water, which so delighted me, that I regretted being let down from the rack."

MARCUS, bishop of *Arethusa*, having destroyed a pagan temple in that city, erected a Christian church in its room, on which account he was accused to Julian, the emperor, as a Christian. Being apprehended, his persecutors had no respect to his venerable person, but stripping him naked, most cruelly beat him. He was then thrust into a filthy jake, or sink, till he was almost suffocated; afterward he was goaded with sharp-pointed sticks; and lastly, he was hung up in a basket in the heat of the sun, after having been smeared all over with honey, in order to be tormented to death by wasps. As soon as he was hung up, they asked him if he would rebuild their temple? To which he answered, that he would neither rebuild it nor advance a single doit toward its being rebuilt; upon which they left him, and he fell a martyr to the dreadful stings of those troublesome insects.

MAXENTIUS and JUVENTIUS, two Chris-

tian officers, were put to death for reproving the emperor, on account of his idolatries; but the manner of their deaths is not known.

We shall now enter upon some detached particulars necessary to be preserved, and finish this chapter with the conclusion of the persecutions under Julian the apostate.

Julian intending an expedition against the Persians, set a large fine upon every one who refused to sacrifice to the idols, and by that means got a great sum toward defraying his expenses from the Christians.

In collecting these fines, many of the officers exacted more than their due, and some of them tortured the Christians to make them pay what they demanded, at the same time telling them in derision, that "when they were injured, they ought to take it patiently, for so their god had commanded them."

The inhabitants of *Cæsarea* were fined three hundred weight of gold, and several of the clergy obliged to serve in the wars, as a punishment for having overthrown the temples of Jupiter, Apollo, and Fortune.

At *Meris*, in *Phrygia*, the governor having cleansed and opened a pagan temple, the Christians in the night broke in, and demolished the idols. Next day the governor ordered all Christians that accidentally came in the way to be seized, that he might make examples of them, and by this means was going to execute several innocent persons. But those who really perpetrated the fact, being too noble and just in their sentiments to suffer such an injustice, voluntarily delivered themselves up; when they were first of all scourged severely, and then broiled to death upon gridirons.

The emperor, Julian the apostate, died of a wound which he received in his Persian expedition, A. D. 363, and even while expiring uttered the most horrid blasphemies. He was succeeded by Jovian, who restored peace to the church.

After the decease of Jovian, Valentinian succeeded to the empire, and associated

to himself Valens, who had the command of the east.

Valens was a great favorer of Arianism, and so incensed against the Christians, that he ordered, on a certain day, all of them in Edessa to be slain, while they were at their devotions in their churches. The officers, however, being more compassionate than the emperor, privately gave notice to the Christians, not to assemble on the day appointed, so that they might escape death, and themselves be excused for non-performance of duty.

The Christians thanked the officers for their advice, but disregarded both that, and the emperor's menaces, sooner than they would neglect their duty. They accordingly repaired to church, and the troops being compelled, by the positiveness of the command, were put in motion to destroy them. As they marched along, a woman, with a child in her arms, broke through the ranks, when the officer ordered her to be brought before him, and asked her whither she was going. She replied, to church, whither others were making all the haste they could. "Have you not heard," says

the officer, "of the emperor's order, to put to death all who are found there?"—"I have," said she, "and for that cause I make the more haste."—"And whither," said the officer, "do you lead that child?"—"I take him with me," replied she, "that he also may be reckoned in the number of the martyrs." Upon this the humane officer returned to the emperor, and told him, that all the Christians were prepared to die in defence of their faith, and represented to him how rash it would be to murder so great a multitude, and entreated the emperor to drop the design, at least for the present, which he at length complied with.

MENEDEMUS, URBANUS, and THEODORUS, with several other orthodox clergymen, to the number of fourscore, at Constantinople, petitioned the emperor, in a most humble manner, to relieve them from the oppressions, persecutions, and cruelties of the Arians. But the tyrant, instead of redressing their grievances, ordered them to be all embarked in a ship, and the ship set fire to; when this infernal and inhuman order being executed, they all perished in the flames.

THE PERSECUTIONS OF THE CHRISTIANS BY THE GOTHs, ETC.



ANY of the Scythian Goths having embraced Christianity about the time of Constantine the Great, the light of the gospel spread itself considerably in Scythia, though the two kings who ruled that country, and the majority of the people, continued pagans. Fritegern, king of the West Goths, was an ally to the Romans; but Athanarick, king of the East Goths, was at war with them. The Christians, in the dominions of the former, lived unmolested; but the latter, having been de-

feated by the Romans, wreaked his vengeance on his Christian subjects.

SABAS, a worthy Christian, upon this occasion, was one who felt the enraged king's misplaced resentment. Sabas was humble and humane, mild and modest, yet fervent in worship, and zealous for the advancement of the church. Remarkable for his contempt of riches, and singular in shunning every sensual enjoyment, the sanctity of his life, and purity of his manners were such, as gave the greatest force to his doctrines. He convinced the rational, and confounded the obdurate: hence he became, at once, famous for his piety and doctrines.

Athanasius, in the year 370, gave orders, that all persons in his dominions should sacrifice to the pagan deities, and eat the meat which had been offered to the idols, or be put to death for disobedience. Some humane pagans, who had Christian relations, endeavored to save them by offering them meat which had not received the idolatrous consecration, while the magistrates were to be imposed on, and made to believe that all had been done according to their direction. But Sabas too well knew St. Paul's principles, to imagine that the sin lay in eating: he knew that scandalizing the weak, and giving the enemies of the faith an advantage over them, was all that made that action criminal in Christians, neither of which consequences would have been avoided by this disguise. He not only refused to comply with what was proposed to him, but publicly declared, that those who sheltered themselves under that artifice, were not worthy to be called Christians.

Sabas being soon after apprehended on account of his faith, was carried before a magistrate, who inquired into his fortune and circumstances. Finding that what he had upon his back was the principal part of what he possessed, he was dismissed, as a person of little or no consequence.

Sabas went to spend the ensuing easter with Sansala, a Christian priest of great piety: they lived in great tranquillity for three days, but on the third night they were both seized by a party of soldiers. The priest was allowed to dress himself, and to ride, but Sabas was obliged to leave his clothes behind him, and to walk; and during the journey, they drove him through thorns and briars, beating him with great violence almost continually. This cruelty he bore without a single murmur, and in the evening they extended him between two beams, fastening his legs to the one, and his arms to the other; and in that posture left him for the night, while they retired to repose. The woman of the house, however, hearing how ill he had been used,

went and released him; but though he was now at liberty, and his persecutors asleep, he did not avail himself of the opportunity to make his escape.

The next morning the persecutors began to practise on these two worthy Christians, and tampered with them to renounce their religion, and eat the meat consecrated to the idols. This, however, they jointly refused, and positively declared, that they were ready to meet the most cruel death, rather than comply with such detestable idolatry. Sansala was at length discharged, and Sabas ordered to be drowned; which sentence was put into execution April 12, A. D. 372.

NICETAS was of Gothic extraction, born near the banks of the Danube, and though he had been long a Christian, he never met with any molestation on that account, till the abovementioned persecution began by Athanasius. That monarch ordered an idol to be drawn about on a chariot, through all the places where the Christians lived: the chariot stopped at the door of every one who professed the gospel, and the Christian inhabitants were ordered to pay it adoration. Upon a refusal, the house was immediately set on fire, and all within were burnt. This was the case with Nicetas, who, on account of his religion, refusing to pay the respect demanded to the idol, had his house burnt, and himself consumed in it, September 15, A. D. 372.

EUSEBIUS, bishop of Samosata, makes a most distinguished figure in ecclesiastical history, and was one of the most eminent champions of Christ against the Arian heresy. The Arians having advanced Miletus to the see of Antioch, thinking him of their party, the instrument of his advancement was placed in the care of Eusebius. When Miletus preached his first sermon, the Arians, to their great surprise, found they had been greatly mistaken in him, for his doctrines were pure and orthodox.

Enraged at their disappointment, they persuaded the emperor to displace him, and likewise to get the instrument out of the

hands of Eusebius. Miletus was accordingly deposed, and the emperor sent to Eusebius to deliver the instrument. Eusebius's answer was, that he could not give up a trust reposed in him by so great a number, without the express consent of all concerned in it. The emperor, incensed at this reply, wrote to him on that subject, and assured him he had commissioned the bearer of his letter to cut off his right hand, if he refused to surrender the instrument in question; which threat was artfully added only to awe him into a compliance. Eusebius, however, knew the party was capable of any cruelty to promote their cause; but, without the least emotion, offered his hands, and declared he would lose them both rather than part with so flagrant a proof of Arian injustice. The emperor could not but be surprised at his resolution, and professed a high esteem for him ever after: so true it is that virtue can sometimes force even its declared enemies to love and praise it.

The Arians from this time looked upon Eusebius as a most dangerous enemy. At the time Jovian restored peace to the church, Miletus convened a council at Antioch, which consisted of Eusebius, and twenty-five other prelates, who unanimously confirmed the doctrines of the council of Nice.

When the see of Cesarea became vacant, Eusebius was greatly instrumental in promoting Basil to it, on which occasion, Gregory the younger calls him, "The pillar of truth, the light of the world, the fortress of the church, the rule of faith, the support of the faithful, and an instrument in the hands of God for bestowing favors on his people." When the Arians were the most vigilant to propagate their heresy, Eusebius was exceedingly assiduous in taking measures to prevent their success; and his zeal was always so governed by the rules of prudence, that his attempts seldom failed of success. It was not enough for our excellent prelate to screen his own flock from the insults of the common ene-

my, and maintain the faith in its purity against all the endeavors of such as would corrupt the people; but knowing that several churches were, by the iniquity of the times, deprived of their pastors, he disguised himself; and thus made the tour of Syria, Phenicia, and Palestine; fortified the pure against the solicitations of the heretics; ordained several priests and inferior ministers, wherever they were wanting; and, when he found any orthodox prelates in his travels, assisted them in consecrating bishops for the use of the widowed churches. It was impossible to conceal the hand that every day gave some fresh stroke to the Arian party, and sunk their interest wherever it was employed; so that the emperor, at their instigation, granted an order for banishing him into Thrace. He was at Samosata when the messenger came with this commission; it was late in the evening, and Eusebius, who was very well-beloved by his people, begged he would make no noise, but conceal his business; "for," says he, "if it takes air, the people will fall on you, throw you into the river, and then I shall be charged with your death." Eusebius was calm enough to go through his usual devotions, and when the night was far advanced he left his house on foot, attended only by one trusty servant, who carried a pillow and one book after him. Thus accommodated he took a boat, and went to Zeugma, about seventy miles down the river.

The people, however, next day, missing Eusebius, and hearing which way he was gone, followed in a great number of boats, and overtaking would have rescued him, at the same time entreating him with tears in their eyes not to abandon them.

Eusebius was greatly touched with their affection, but said he must go according to the emperor's order, putting them in mind of the authority of St. Paul, for paying a due reverence, and proper submission to the civil power. Finding they could not prevail, they accommodated him with everything that could comfort him in his journey,

and then left him to pursue his way to the place of destination.

At this time Thrace was a scene of confusion, by means of the war carried on between the Goths and the emperor's forces ; and in these contests, the life of Eusebius was frequently in danger. The emperor, in order to terminate the war with the greater expedition, resolved to march against the Goths in person ; but first to engage the prayers of the Christians, he gave peace to the church of Christ, and allowed the orthodox prelates to return to their churches. Thus was Eusebius restored to his see, which, however, he did not long enjoy, for an Arian woman threw a tile at him from the top of a house, which fractured his skull, and terminated his life in the year 380.

MARCELLUS, bishop of Apamea, a prelate of great merit, was very active in attempting to suppress idolatry in his diocese, on which account his life was in continual danger, till Cynegius, the præfect, arrived with a considerable body of troops, which kept the pagans in awe. This officer's design was totally to abolish idolatry, to effect which he determined to destroy the temple of Jupiter ; he however, found this a more difficult attempt than he had imagined, for the building was so strong, the stones so unwieldy, the cement so durable, and the

iron cramps so massy, that he despaired of being able to accomplish the work ; when a poor laboring Christian, recommended by Marcellus, undertook to go through with what the præfect had given up, and the business was executed in the following manner :—

This person examined the situation of the edifice, and finding it surrounded by a gallery, supported by stately pillars, ten yards in circumference, he judged it would be more to his purpose to weaken the foundation than pretend to attack the body of the building directly ; with this view he dug at the bottom of the said pillars, and shored them with timber beams. When he had thus undermined three of the most considerable pillars, he set fire to the wood, which burning in sunder, the pillars fell, and drew twelve more with them, and brought down one whole side of the building ; upon which the people flocked together from all parts of the town, and praised God who had, in this signal manner, triumphed over his enemies.

The bishop and præfect continued destroying a great number of idol temples, when being at a town called *Aulo* upon this business, while the troops were busy in demolishing the buildings, some pagans privately seized upon the bishop, and burnt him, A. D. 393.

THE PERSECUTIONS UNDER THE ARIAN VANDALS.



HE *Vandals* passing from Spain to *Africa* in the fifth century, under their leader Genseric, committed the most unheard-of cruelties. They persecu-

ted the Christians wherever they came, and even laid waste the country as they passed, that the Christians left behind, who had escaped them, might not be able to subsist.

They plundered the churches, and murdered the bishops and ministers by a variety of tortures. In particular, they poured stinking oil and vinegar down the throats of some till they expired ; suffocated others by filling their mouths with mud, and martyred many by stretching their limbs with cords till the veins burst, and sinews cracked. They also wreaked their vengeance on several of the clergy and nobility, whom

they loaded with heavy burdens, and obliged them to carry their baggage ; and if they did not travel fast enough, they pricked them on with sharp goads, insomuch that several died under their burdens. Reverend gray hairs found no instances of mercy, and guiltless infants felt the rage of their barbarity. Stately buildings were burned or levelled with the earth ; and the chief churches in Carthage employed to their own heretical worship, or put to profane uses ; and where any castles held out against them, they brought great numbers of Christians, and slew them, leaving their dead bodies lying under the walls, that the stench thereof might force the besieged to surrender.

Having seized and plundered the city of Carthage, they put the bishop, and all the clergy, into a leaky ship, and committed it to the mercy of the waves, thinking that they must all perish of course ; but providentially the vessel arrived safe at Naples.

Innumerable orthodox Christians were beaten, scourged, and banished to Capsur, where it pleased God to make them the means of converting many of the Moors to Christianity ; but this coming to the ears of Genseric, he sent orders, that they and their new converts should be tied by the feet to chariots, and dragged about till they were dashed to pieces.

PAMPINIAN, the bishop of Mansuetus, was tortured to death with plates of hot iron ; the bishop of Urice was burnt ; the bishop of Habensa was banished, for refusing to deliver up the sacred books which were in his possession ; and a whole congregation, who were assembled in a church at their devotions, together with the clergyman who was preaching to them, were murdered by these barbarians breaking in upon them, and exercising the most indiscriminate cruelties.

The Vandalian tyrant Genseric, having made an expedition into Italy, and plundered the city of Rome, returned to Africa, flushed with the success of his arms. The Arians took this occasion to persuade him

to persecute the orthodox Christians, as they assured him that they were friends to the people of Rome.

ARMOGASTUS was one who felt the rage of this persecution ; *Victor*, the learned bishop of *Vita*, who was personally acquainted with Armogastus, and who likewise wrote the history of this persecution, informs us, that " his legs were tied, and his forehead bound with cords several times ; which, though applied with no gentle hand, made not the least impression on his flesh, nor left any mark on his skin. After this, he was hung up by one foot ; but in that posture seemed as much at his ease as if reposed on a soft bed. Theodorice, one of the king's sons, finding all attempts on his life had hitherto proved unsuccessful, ordered his head to be struck off. But Jocundus, an Arian priest, dissuaded him from that resolution, by telling him it would be much better to destroy him by slow and imperceptible means, and wear him out by degrees ; whereas a violent death would procure him the reputation of a martyr among those of his own opinion, which could be of no service to the opposite cause. The prince sent him to the mines, and sometime after removed him to a place near Carthage, where he was employed in looking after cattle. While Armogastus was thus engaged, he grew exceeding ill, and imagining that the end of his labors was near, he communicated his thoughts to Felix, a virtuous Christian, employed in that prince's service. From him he received some consolation ; but his disorder increasing daily soon deprived him of life, and he was buried by Felix according to his own direction."

ARCHINIMUS was a devout Christian, upon whom all manner of artifices were employed, in vain, to make him renounce his faith. At length Genseric himself undertook to persuade him, but finding his endeavors ineffectual, he passed sentence upon him to be beheaded. He, however, privately ordered the executioner to really perform his office, if the prisoner seemed

intimidated and afraid ; “ for then,” said he, “ the crown of martyrdom will be lost to him ; but if he seems courageous, and willing to die,” continued the king, “ strike not the stroke ; for I do not intend that he shall have the honor of being deemed a martyr.” The executioner, when they came to the place appointed, finding Archinimus resolved, and happy in the thought of dying for the sake of Christ, brought him back unhurt. He was soon after this banished, and never heard of more, though it is conjectured that he was murdered privately by the king’s order.

DIONYSIA, a lady of fortune, and a widow, being apprehended as an orthodox Christian, was stripped naked, exposed in a most indecent manner, and severely scourged. Her son, a young lad, being seized at the same time, seemed afraid of the torture, and looked pitifully at his mother, who ordered him not to fear any torments that could be inflicted on him, but to be constant to the faith in which she had brought him up. When he was upon the rack, she again comforted him in these words :—

“ Remember, O my child, that we were baptized in the name of the ever-sacred Trinity, let us not lose the benefit thereof, lest it should hereafter be said, cast them into outer darkness, where there is weeping and gnashing of teeth ; for that pain which never endeth is, indeed, to be dreaded, and that life which endureth to eternity to be desired.” Whereupon the youth patiently persevered, and from the force of his torments resigned his soul to his God.

The pious mother saw the death of her son with pleasure, and soon after received the crown of martyrdom herself.

The Arian bishop of Carthage, named Cyrilla, was a most furious heretic, and a very great enemy to those Christians who professed the faith in its purity. Having gained the ear of the king, he persuaded him that he could never expect prosperity in his undertakings, or hope to enjoy his kingdom in peace, while he suffered any of the orthodox Christians to live.

The weak monarch, believing all that Cyrilla told him, sent for several of the most eminent Christians, who were particularly obnoxious to that prelate. He, at first, attempted to draw them from their faith by flattery, and to bribe them from the hopes of future salvation, by the promise of immediate worldly rewards. Being firm and constant in their faith, they were proof against the former, and despised the latter ; declaring resolutely against Arianism, and saying : “ We acknowledge but one Lord, one faith, and one baptism ; you may therefore do whatever you please with our bodies, for it is better that we should suffer a few temporary pains, than to endure everlasting torments.”

The king, being greatly exasperated at this freedom, sent them to a filthy dark dungeon, and ordered them to be put into irons. The keeper, however, not being of the savage disposition too common to such as are intrusted with the care of jails, suffered their friends to have access to them ; by which they received great consolation, and became daily more and more confirmed in their resolution of dying for the sake of Christ.

The king hearing of the indulgence given them by their keepers was exceedingly angry, and sent orders that they should be more closely confined, and loaded with still heavier fetters. He then began to ruminate in his mind by what means he should put them to death, and after revolving over and over all the modes of cruelty that he could recollect, he at length determined to imitate the monstrous barbarity of the emperor Valens, who, as we have already related, caused fourscore clergymen to be burnt together in a ship. Fixing upon this infernal precedent, he ordered these Christians to be put on board a ship filled with combustible materials, and the vessel being set fire to, they received the crown of martyrdom. The names of seven of the principal of these Christians were, RUSTICUS, SEVERUS, LIBERATUS, BONIFACE, SEPTIMUS, SERVUS, and ROGATUS.

PERSECUTIONS FROM THE SIXTH TO THE TENTH CENTURIES.



PROTERIUS was made a priest by Cyril, bishop of Alexandria, who was well acquainted with his virtues, before he appointed him to preach. On the death of Cyril, the see of Alexandria was filled by Dioscorus, an inveterate enemy both to the memory and family of his predecessor. Dioscorus, however, knowing the reputation of Proterius, did the utmost in his power to gain his confidence and interest; as he thought he might be of singular service to him in carrying on his designs.

Proterius, however, was not to be corrupted, the welfare of the church sat next his heart, and no prospect of worldly preferment could bribe him to forego his duty.

Dioscorus being condemned by the council of Chalcedon, for having embraced the errors of Eutyches, was deposed, and Proterius chosen to fill the vacant see, and approved of by the emperor. This occasioned a dangerous insurrection, for the city of Alexandria was divided into two factions; the one to espouse the cause of the old, and the other of the new prelate. A great deal of mischief was done on both sides, and Proterius was in the most imminent personal danger, from a set of schismatics, who would neither obey the decisions of a council nor the emperor's decree.

As these disorders became serious, the governor of Thebais marched at the head of a body of troops, in order to quell the sedition. The people, however, had worked up their imaginations to a kind of phrensy; when they heard of the approach of the governor, they armed themselves, marched out of Alexandria, gave him battle, and defeated him. The intelligence of this affair so exasperated the emperor, that he sent a detachment of two thousand men against them; the appearance of whom,

and the prudence of the governor of Alexandria, whose name was Florus, soon restored peace to the city.

The discontented party, however, still beheld Proterius with an eye of resentment; so that he was obliged to have a guard out of respect to his personal safety, and at length, though naturally of a sweet and mild temper, was compelled to excommunicate some of them, and obtain their banishment from Alexandria. Ecclesiastical history, however, informs us, that, "When the emperor Marcian's death, which happened two years after, gave a new turn to affairs, the exiles returned to Alexandria, engaged in their usual cabals against Proterius, and seemed resolved to be revenged on him for what they had suffered in the last reign. Timothy, a priest, who was at the head of all the designs that had been formed against Proterius, employed every art to ruin his credit, drawing the people from his communion, and raising himself to that see. At last, taking advantage of the abuse of Dionysius, who commanded the forces of that province, and was then in Upper Egypt, he seized on the great church, and was uncanonically and sacrilegiously consecrated by two bishops of his faction, that had been deposed for heresy. The usurper went on in the exercise of all the episcopal functions, and used the whole rigor of his pretended authority to oppress the orthodox, till the commander's return, who, upon hearing the disorders that had been committed, and that Timothy was the chief author of them, drove that incendiary out of the town."

This affair so enraged the Eutychians, that they determined to wreak their vengeance on Proterius, who fled to the church for sanctuary; but on Good Friday, A. D. 457, a large body of them rushed into the church, and barbarously murdered the prelate; after which they dragged the body

through the streets, insulted, cut it to pieces burnt it, and scattered the ashes in the air.

JULIA, a Carthaginian lady, was taken prisoner when the Vandals sacked that city. After being sold and re-sold as a slave, she became the property of a Syrian pagan, named Eusebius. Her master could not but admire a religion which inspired such resignation and patience in vassalage, and the most painful employments: thus it is plain, that the humility and purity prescribed by Christianity will attract even the admiration of heathens.

The master of Julia frequently took her with him upon his voyages: in one of these they touched upon the island of Corsica, where Eusebius joined in an idolatrous festival; but Julia kept at a distance.

The heathens complained of this conduct as disrespectful to their gods, and informed the governor Felix of it, who sent for Eusebius, and demanded what young woman it was that had refused to join in worship to the gods.

Eusebius replied, that the young woman was a Christian, and that all his authority over her had proved too weak to prevail with her to renounce her religion; but that as she was a very diligent and faithful servant, he could not think of parting with her.

Felix then pressed him to exert himself on this occasion, and either to oblige her to assist at the pagan worship, or to part with her; and offered to give him his own price, or four of his best female slaves in exchange for her, which Eusebius absolutely refused, saying, that he would not part from her for any price.

Felix finding the master inflexible, determined to get her into his power by artifice. To effect this, he invited Eusebius to an entertainment, and having intoxicated him, he sent for Julia in the name of her master.

The innocent slave not suspecting the trap laid for her, came immediately, when the governor told her that he would procure her liberty, if she would sacrifice to the heathen gods. To which Julia replied,

that while she was permitted to enjoy her religion, she was as free as she desired to be.

Felix, not being able to prevail, ordered her to be severely beaten, which she bore with the utmost patience. Finding her still resolute, he commanded, that the hair of her head should be pulled out by the roots. This barbarity having no greater effect than the former, he sentenced her to be hanged, which sentence was immediately put into execution.

Julia was scarce dead when Eusebius recovered from his intoxication. As soon as he understood what had passed, he was greatly afflicted, and in the first transports of his resentment had thoughts of complaining to the emperor, who being a Christian, would have punished the perfidy of the governor. But reflecting again, that Felix had only acted with a zeal for the deities that he himself adored, he determined to put up with the loss, and retire from a place which was become so disagreeable to him.

HERMENIGILDUS, was a Gothic prince, being the eldest son of Leovigildus, king of the Goths, in Spain. This prince, who was originally an Arian, became a convert to the orthodox faith, by means of his wife Ingonda. When the king heard that his son had changed his religious sentiments, he stripped him of the command at Seville, where he was governor, and threatened to put him to death, unless he renounced the faith he had newly embraced.

The prince, in order to prevent the execution of his father's menaces, began to put himself into a posture of defence; and many of the orthodox persuasion in Spain declared for him. The king, exasperated at this act of rebellion, began to punish all the orthodox Christians who could be seized by his troops; and thus a very severe persecution commenced: he likewise marched against his son at the head of a very powerful army. The prince, knowing that he was unable to oppose the formidable force that his father was bringing

against him, implored the assistance of the Roman troops, that were left to garrison those parts of Spain, which the emperor still possessed. The Roman commander engaged to assist Herminigildus, but being bribed by the king he broke his promise. Leovigildus then made it his business, as much as possible, to detach the orthodox Christians from the interest of his son; and in this he had great success, for it was effected in 581, by convening the Arian prelates at Toledo, who abolished the practice of rebaptizing those that came over to their sect, and drew up a captious profession of faith which deceived many, and prevailed upon them to quit the interest of Herminigildus.

The prince, thus forsaken by numbers of those whom he most confided in, was obliged to retreat toward Seville, in which city he soon after shut himself up, and sent to Constantinople for assistance from the emperor. The death of that monarch, however, prevented him from receiving any relief; for Maurice, who succeeded him, found his own hands too full to afford any succor to Herminigildus. The king, who had information of every step which his son took, proceeded to Seville, and laid siege to it. The prince defended the place with great bravery, and even held out for the space of twelve months; but finding that the city must soon be taken, he privately made his escape, and fled to the Roman troops to beg protection. Being informed that they intended to give him up, he precipitately retired to Corduba, and thence went to Asseto, which he fortified.

After the escape of the prince from Seville the city surrendered, and the king having properly garrisoned it, pursued his son, laid siege to Asseto, and soon obliged it to surrender. The unfortunate prince being driven to this distress, flew to a church for sanctuary. The king having too much respect for the sanctity of the place to force him from it, sent an officer, named Reccaredus, to assure him of his pardon, upon his submitting to ask it. The

prince, believing his father to be sincere, immediately went to him, and threw himself, most submissively, at his feet. The king, however, instead of forgiving him, loaded him with chains, and carried him to Seville, where he endeavored, both by promises and menaces, to make him renounce the orthodox faith.

The prince remained constant to the truth; and at the feast of Easter, when the king sent an Arian bishop to him to administer the eucharist, Herminigildus absolutely refused to receive it, which so enraged the king, that before he gave himself time to reflect, he ordered some of his guards to go and cut the prince to pieces, which they punctually performed April 13, A. D. 586. (See engraving.)

MARTIN, bishop of Rome, was born at Todi, in Italy. He was naturally inclined to virtue, and his parents bestowed on him an admirable education. He had every liberal endowment that the sciences could bestow, and all the worthiness that a mortal could derive from the saving grace of the gospel. He took orders, and on the death of Theodore, bishop of Rome, was advanced to that important see, by a unanimous election, in which all parties gave him the fullest praises, and admitted, that he well merited a trust of such great consequence.

His character has been thus drawn by a masterly hand:—

“His compassion for the poor appeared in large contributions for their relief, and the offices of hospitality, which he performed in favor of strangers. His fasts were rigorous and frequent, and prayer employed a very considerable part of his time. He was always ready to receive returning sinners; took no small pains to lead such through the paths of repentance, as testified their sorrow by tears; and comforted them, by letting them see what reason they had to confide in God's infinite goodness. He loved his clergy with a brotherly tenderness, and honored the episcopal character wherever it was found.

The first trouble he received in his epis-



HERMENNIGILDUS, PRINCE OF THE GOTHs, HEWN TO PIECES.—Page 83.

copal capacity, was from a set of heretics, called Monothelites ; who not daring, after the express decisions of the council of Chalcedon, to maintain the Unity of nature in Christ, asserted, artfully, that he had but one will and operation of mind. This sect was patronised by the emperor Heraclius ; and the first who attempted to stop the progress of these errors, was Sophronius, bishop of Jerusalem.

Martin, who perfectly coincided in sentiments with the bishop of Jerusalem, called a council, which consisted of one hundred and five bishops, and they unanimously condemned the errors in question.

Incensed at these proceedings, the emperor ordered Olympius, his lieutenant in Italy, to repair to Rome, and seize the bishop, provided it could be done without causing an insurrection. The lieutenant performed the journey ; but on his arrival at Rome, he found the people too unanimous in their opinions, and the prelate too much beloved, to attempt anything by open violence. Hence he had recourse to treachery, and suborned a ruffian to assassinate the bishop at the altar ; but the fellow, after promising to execute the bloody deed, was seized with such horrors of mind, that he had not the power to perform his promise. Olympius, finding it would be very difficult to perform anything against Martin, withdrew from Rome, and putting himself at the head of his troops, marched against the Saracens, who had made some inroads into Italy, but he died in the expedition.

Olympius was succeeded by Calliopas, who received express orders to seize the person of Martin, which, with the assistance of a considerable body of troops, he performed ; at the same time showing the clergy the imperial mandate, which commanded him to dispossess Martin of his bishopric, and carry him to Constantinople as a prisoner.

After a very tedious voyage, and enduring innumerable hardships, he reached the imperial city of Constantinople, and was immediately thrown into prison. While in

confinement, he wrote two epistles to the emperor to refute the calumnies forged against him, with respect to his faith and loyalty. The substance of which was, that “for a proof of the soundness of the former, he appeals to the testimony of the whole clergy, and his own solemn protestation to defend the truth as long as he lived. In answer to such objections as had been made against the latter, he declares he never sent either money, letters, or advice, to the Saracens, but only remitted a sum for the relief of poor Christians among those people : he concludes with saying, that nothing could be more false than what the heretics had alleged against him concerning the Blessed Virgin, whom he firmly believed to be the mother of God, and worthy of all honor after her divine Son. In his second letter he gives a particular account of his being seized at Rome, as already related, and his indisposition and ill usage since he was dragged from that city ; and ends with wishing and hoping his persecutors would repent of their conduct, when the object of their hatred was removed from this world.”

The fatigues that Martin had undergone were so many, and his infirmities so great, that on the day appointed for his trial, he was forced to be brought out of prison in a chair, as he was unable to walk. When he was before the court, the judge ordered him to stand, which not being able to do, two men were ordered to hold him up. Twenty witnesses were produced against him, who swore as they were directed, and charged him with pretended crimes that had been invented for the purpose. Martin began his defence, but as soon as he entered upon an investigation of the errors which he had combated, one of the senators stopped him, and said, that he was only examined respecting civil affairs, and consequently that ecclesiastical matters had nothing to do in his defence. The judge then prevented him from going on, and having broke up the court, went and reported the progress of the proceedings to the emperor.

Martin was now ordered to be exposed in the most public places of the town, to the ridicule of the people; to be divested of all episcopal marks of distinction, and to be treated with the greatest scorn and severity. All these rigors he bore with a Christian-like patience, and a degree of fortitude, that only Heaven can inspire; and trusted to Christ as his strength, agreeable to the prophecy, Isaiah xl. 27, 30, which has been thus beautifully paraphrased by a learned divine:—

“ Whence do our mournful thoughts arise?
And where’s our courage fled?
Has restless sin, and raging hell,
Struck all our comforts dead?

“ Have we forgot the Almighty name,
That formed the earth and sea?
And can an all-creating arm
Grow weary, or decay?

“ Treasures of everlasting might
In our Jehovah dwell,
He gives the conquest to the weak,
And treads their foes to hell.

“ Mere mortal power shall fade and die,
And youthful vigor cease;
But we that wait upon the Lord,
Shall feel our strength increase.

“ The saints shall mount on eagles’ wings,
And taste the promised bliss,
Till their unwearied feet arrive,
Where perfect pleasure is.”

After laying some months in prison, Martin was sent to an island at some distance, and there cut to pieces, A. D. 655.

JOHN, bishop of Bergamo, in Lombardy, was a learned man, and a good Christian. He did his utmost endeavors to clear the church from the errors of Arianism, and joining in this holy work with John, bishop of Milan, he was very successful against the heretics. Grimoald, however, an Arian, having usurped the throne of Lombardy, the orthodox Christians feared that heresy would gain footing, once more, in Lombardy; but the bishop of Bergamo used such persuasive arguments with Grimoald, that he brought him from the errors of Arianism to profess the orthodox faith.

After the death of Grimoald, and his son who succeeded him, Pantharit came to the crown, and again introduced those errors which had been combated with such spirit

by the orthodox clergy. The bishop of Bergamo exerted himself strenuously to prevent the heresy from spreading, on which account he was assassinated on July 11, A. D. 683.

“ Conscience, the guilty will control,
And waken horrors in the soul;
Pursue the bloody murderer’s feet,
At every turn the villain meet;
And do that justice law denies,
With dreadful stings, and glaring eyes.”

ADALBERT, bishop of Prague, was a Bohemian by birth. His parents were persons of rank, but more distinguished for their virtue and piety than for their opulence or lineage. They were happy in a son, whose dawning perfections gave them a pleasing hope, that he would one day become a shining ornament to his family. That he might fulfil their expectations, they gave him a complete education; but their joy was in some measure damped, by his falling into a dropsy, from which he was with difficulty recovered.

When he was effectually cured, they sent him to Magdaburg, and committed him to the care of the archbishop of that city, who completed his education, and confirmed him in piety and virtue. The rapid progress which Adalbert made in human and divine learning, made him dear to the prelate, who, to the authority of a teacher, joined all the tenderness of a parent for his amiable pupil.

Having spent nine years at Magdaburg, he retired to his own country upon the death of the archbishop, and entered himself among the clergy at Prague. Dithmar, bishop of Prague, died soon after the return of Adalbert to that city; and, in his expiring moments, expressed such contrition for having been ambitious, and solicitous of worldly honor and riches, as surprised every one who heard it. Adalbert, who was among the number present, was so sensibly affected at the bishop’s dying sentiments, that he received them as an admonition to the strict practice of virtue, which he afterward exercised with the greatest attention, spending his time in

prayer, and relieving the poor with a cheerful liberality.

A few days after the decease of Dithmar, an assembly was held for the choice of a successor, which consisted of the clergy of Prague, and the chief quality of Bohemia. Adalbert's character for every virtue that important post required soon determined them to raise him to the vacant see, which they did on the 19th of February, 983. Messengers were immediately despatched to Verona, to desire Otho II. would confirm the election. The emperor granted the request, ordered Adalbert to repair to court for investiture, gave him the ring and crosier, and then sent him to the archbishop of Mentz for consecration. That ceremony was performed on the 29th of June the same year; and he was received at Prague with all possible demonstrations of public joy. He divided the revenue of his see into four parts, according to the direction of the canons extant in the fifth century. The first was employed in the fabric, and ornaments of the church; the second went to the maintenance of the clergy; the third was laid out for the relief of the poor; and the fourth reserved for the support of himself and family; which was always made to include twelve indigent persons, to whom he allowed daily subsistence.

He now performed his duty with the utmost assiduity, and spent a great portion of his time in preaching to and exhorting the people. His conduct was discreet and humane; and his manner neither too severe nor too indulgent; so that his flock were not terrified into despair, or flattered into presumption. But some things which he could not remedy gave him great uneasiness, particularly the having a plurality of wives, and selling the Christians to the Jews, for trivial offences. Hence he determined to consult the pope, and made a journey to Rome. Accordingly, John, who then sat in the papal chair, received him with great cordiality, and having heard his grievance, advised him to give up his

bishopric, rather than be the witness of enormities, which he could not remedy. He determined to take the pope's advice, and to devote the remainder of his days to mortification, poverty, and silence; which design he began, by giving all his treasures to the poor. He was, however, before he entirely secluded himself from mankind, desirous of seeing the Holy Land, and set off accordingly, with three persons in his company.

In their way they arrived at Mount Cassino, where the heads of the monastery of that place received them in a very friendly manner, and entertained them as well as the rules of their order would admit. Being apprized of the cause of their journey, when they were about to depart the superior of the monastery addressed himself to Adalbert, and observed to him, that the journey he had undertaken would give him more trouble and uneasiness than he was aware of; that the frequent desire of changing place and travelling, often proceeded more from a restless disposition, and eager curiosity, than real religion, or solid devotion. "Therefore," said he, "if you will listen to my advice, leave the world at once with sincerity, and settle in some religious community, without desiring to see more than you have already seen." Adalbert listened attentively, and came readily into the sentiments of the superior, which soon determined him to take up his residence in that monastery, where he then thought he might live entirely recluse, and, being unknown, might pass unhonored to the grave. But in the latter particular he was mistaken; for the priests, by accident, coming to a knowledge of the rank and former dignity of their colleague, began to treat him with great deference and respect, which occasioned him to leave the place. Nilus, a Grecian, was then at the head of a community not far from Mount Cassino; Adalbert made his way to him, and begged to be received into his monastery. He assured him he would willingly comply with his request, if he thought the rule and

practice of his religious family would be agreeable to a stranger ; besides which, he told him that the house in which he and his people lived was given to them by those of Mount Cassino ; and therefore it might not be safe for him to receive one that had left that community. When Nilus had thus excused himself, he advised him to return to Rome, and apply himself to Leo, an abbot of his acquaintance there, to whom he gave a letter of recommendation. Adalbert went to Rome, where he found Leo, who, before he would admit him, put his virtue and courage to proper trials, by speaking roughly to him, and giving him a terrible account of the labors and severities of the state in which he desired to engage. But, finding his resolution was not moved or weakened by the prospect of the most austere mortifications, he conducted him to the pope, and, with the consent of that pontiff and the whole college of cardinals, gave him the habit on Holy Thursday in the year 990. We have already said that he had been attended only by three select persons ever since he had the pope's advice for resigning his bishopric ; two of them left him now ; but the third, who was his own brother Gaudentius, followed his example, and engaged in the same community. Adalbert, full of the most profound humility, took a particular pleasure in the lowest employments of the house, and lived here an excellent pattern of Christian simplicity and obedience.

The archbishop of Mentz, as a metropolitan, was exceedingly afflicted at the disorders in the church of Prague, and wished for the return of the bishop, with whose retreat he was not, for sometime, acquainted. At length, after five years' absence, he heard that Adalbert was at Rome, when he sent a deputation to the pope to press his return to his diocese. The pope summoned a council to consider of the deputation, and after a warm dispute between the monks and deputies, the latter carried their point, and Adalbert was ordered to return

to his diocese ; but, at the same time, had permission to quit his charge again, if he found his flock as incorrigible as before. The inhabitants of Prague met him, on his arrival, with great joy, and promised obedience to his directions ; but they soon forgot their promises, and relapsed into their former vices, which obliged him, a second time, to leave them, and return to his monastery.

The archbishop of Mentz sent another deputation to Rome, and desired that his suffragan might be again ordered back to his diocese. Gregory V. who was then pope, commanded him to return to Prague ; and he obeyed, though with great reluctance.

The Bohemians, however, did not look upon him as before, but deemed him the censor of their faults, and the enemy to their pleasures, and threatened him with death upon his arrival ; but not having him yet in their power, contented themselves with falling on his relations, several of whom they murdered, plundered their estates, and set fire to their houses. Adalbert had intelligence of these outrageous proceedings, and could not judge it prudent to proceed on his journey. He therefore went to the duke of Poland, who had a particular respect for him, and engaged that prince to sound the Bohemians in regard to his return ; but could get no better answer from that wretched people, than that " they were sinners, hardened in iniquity ; and Adalbert a saint, and consequently not fit to live among them ; for which reason he was not to hope for a tolerable reception at Prague." The bishop thought this message discharged him from any further concern for that church, and began to direct his thoughts to the conversion of infidels ; to which end he repaired to Dantzic, where he converted and baptized many, which so enraged the pagan priests, that they fell upon him and despatched him with darts, on the 23d of April, A. D. 997.

PERSECUTIONS IN THE ELEVENTH CENTURY.



ALPHAGE, archbishop of Canterbury, was descended from a considerable family in Gloucestershire, and received an education suitable to his illustrious birth. His parents were worthy Christians, and Alphage seemed to inherit all their virtues. He was prudent and humble, pious and chaste : he made a rapid progress both in polite literature and scripture learning, and was, at once, the admired scholar, and devout Christian : he strove to make the arts useful to the purposes of life, and to render philosophy subservient to the cause of religion. In order to be more at leisure to contemplate the divine perfections, he determined to renounce his fortune, quit home, and become a recluse. He accordingly retired to a monastery of Benedictines, at Deerhurst, in Gloucestershire, and soon after took the habit.

Considering that the principal business of a Christian was to subdue his passions, and mortify his appetites, he lived with the utmost temperance, and spent the greatest part of his time in prayer. But not thinking the austerities he underwent in this monastery sufficiently severe, he retired to a lonely cell near Bath, and lived in a manner still more rigid and mortifying. Here he thought to remain unknown, but some devout persons finding out his retreat, his austere life soon became the subject of conversation in the neighboring villages, where many flocked to him, and begged to be taken under his pastoral care. He yielded to their importunities, raised a monastery near his cell, by the contributions of several well-disposed persons; formed his new pupils into a community, and placed a prior over them. Having prescribed rules for their regulation, he again retired to his beloved cell, fervently wishing to pass the

remainder of his life in religious security ; when the following affair once more drew him from his retreat :—

The see of Winchester being vacant by the death of Ethelwold, it was no easy matter to agree upon the choice of a successor to that bishopric. The clergy had been driven out of the cathedral for their scandalous lives, but were admitted again by King Ethelred, upon certain terms of reformation. The monks, who had been introduced upon their expulsion, looked upon themselves as the chapter of that church ; and hence arose a violent contest between them, and the clergy who had been readmitted, about the election of a bishop ; while both parties were hot, and vigorously set upon promoting each their own man. This dispute at last ran so high, that Dunstan, archbishop of Canterbury, as primate of all England, was obliged to interpose in the affair, who consecrated Alphage to the vacant bishopric, to the general satisfaction of all concerned in the election, or interested in the affair.

Alphage's behavior was a sufficient proof of his being equal to the dignity of his vocation. Piety flourished in his diocese ; unity was established among his clergy and people ; and the church of Winchester recovered its lustre in such a manner, as made the bishop the admiration of the whole kingdom.

Dunstan had an extraordinary veneration for Alphage, and when at the point of death, made it his ardent request to God, that he might succeed him in the see of Canterbury ; which accordingly happened, though not till about eighteen years after Dunstan's death. In the course of that period the metropolitan church was governed by three successive prelates ; the last of whom was Alfrick ; upon whose decease, in 1006, Alphage was raised to the see of Canterbury.

The people belonging to the diocese of Winchester were the only persons who did not sincerely rejoice at his promotion; for they were too sensible of the loss they sustained by his translation, not to regret his removal to Canterbury.

Soon after his being made archbishop he went to Rome, and received the pall from Pope John XVIII., and after his return to England, labored assiduously to introduce the best regulations into the church.

After ALPHAGE had governed the see of Canterbury about four years, with great reputation to himself, and benefit to his people, the Danes made an incursion into England. Ethelred, who then reigned, was a prince of very weak understanding, and pusillanimous disposition. Too fearful to face the enemy himself, and too irresolute to furnish others with the means of acting in his stead, he suffered his country to be ravaged with impunity, and the greatest depredations to be committed, at the option of his enemies.

The archbishop Alphage, upon this trying occasion, acted with great resolution and humanity: he went boldly to the Danes, purchased the freedom of several whom they had made captives; found means to send a sufficient quantity of food to others, whom he had not money enough to redeem, and even made converts of some of the Danes: but the latter circumstance made the Danes, who still continued pagans, greater enemies to him than they would otherwise have been, and determined them to be revenged on him for occasioning a change in the sentiments of their companions. Edric, an English malecontent, and an infamous traitor, gave the Danes every encouragement, and even assisted them in laying siege to Canterbury. When the design of attacking this city was known, many of the principal people made a precipitate flight from it, and would have persuaded Alphage to follow their example. But he, like a good pastor, would not listen to such proposal; he assured them he could not think of abandoning his flock, at a time

when his presence was more necessary than ever, and was resolved to hazard his life in their defence, at this calamitous juncture. While he was employed in assisting and encouraging his people, Canterbury was taken by storm; the enemy poured into the town, and destroyed all that came in their way, by fire and sword. The monks did what they could to detain the archbishop in the church, where they hoped he might be safe. But his concern for his flock made him break from them, and run into the midst of the danger. He had the courage to address the enemy, and offer himself to their swords, as more worthy their rage than the people: he begged they might be saved, and that they would discharge their whole fury on him. They accordingly seized him, tied his hands, insulted, and abused him in a rude and barbarous manner; and obliged him to remain on the spot till his church was burnt, and the monks massacred. They then decimated all the inhabitants, both ecclesiastics, and laymen, leaving only every tenth person alive: so that they put 7,236 persons to death, and left only four monks, and 800 laymen alive: after which they confined the archbishop in a dungeon, where they kept him close prisoner for several months.

During his confinement, they proposed to him to redeem his liberty with the sum of £3,000 and to persuade the king to purchase their departure out of the kingdom with a further sum of £10,000. Alphage's circumstances would not allow him to satisfy the exorbitant demand: they bound him, and put him to severe torments, to oblige him to discover the treasure of his church; upon which they assured him of his life and liberty. The prelate knew, that what they insisted on was the inheritance of the poor, not to be thrown away upon the barbarous enemies of the Christian religion; and therefore persisted in refusing to give them any account of it. They remanded him to prison again, confined him six days longer, and then taking him with them to Greenwich, brought him to a trial there.

He still remained inflexible with respect to the church treasures ; but exhorted them to forsake their idolatry, and embrace Christianity. This so greatly incensed the Danes, that the soldiers dragged him out of the camp, and beat him unmercifully. Alphage bore this usage patiently, and even prayed for his persecutors. One of the soldiers, who had been converted and baptized by him, was greatly afflicted, that his pains should be so lingering, as he knew his death was determined on ; he, therefore, with the fury of a desperate zeal, and a kind of barbarous compassion, cut off his head, and thus put the finishing stroke to his martyrdom, on April 19, A. D. 1012. This transaction happened on the very spot where the church at Greenwich, which is dedicated to him, now stands. After his death his body was thrown into the Thames, but being found the next day, it was buried in the cathedral of St. Paul's by the bishops of London and Lincoln ; whence it was, in the year 1023, removed to Canterbury by Æthelmoth, the archbishop of that province.

GERARD, a Venetian, devoted himself to the service of God from his tender years ; entered into a religious house for some time, and then determined to visit the Holy Land. Going into Hungary, he became acquainted with Stephen, the king of that country, who, at once, acted the parts of prince and preacher, and not only regulated his subjects by wholesome laws, but taught them religious duties. Finding Gerard every way qualified to instruct his people, he tried, by every means, to detain him in his kingdom ; and, at length, founding several churches, he made Gerard bishop of that Chonad.

Gerard had a very difficult task to perform ; the people of his diocese were fond of and accustomed to idolatry ; and their perverseness was equal to their immorality. The new bishop, however, assiduous in his charge, and full of zeal for the salvation of his flock, labored diligently to bring them to a sense of their duty. He soon had the

pleasure to find that his endeavors were not unsuccessful, for his sweetness of disposition won upon the people so much, that they could not help believing one whom they loved, or of placing a confidence in the doctrines of a man they had such great reason to reverence.

His conquests over idolatry were not confined to his own diocese, but extended to the adjacent country, where his doctrines successfully spread, and many became converts to the pure faith of Christ. Wherever the faith made its way by his ministry, he took care to establish ecclesiastical discipline for the preservation of religion, and made several useful regulations in the public service of the church. His exemplary conduct was at least as instructive as his sermons and exhortations, and went a great way in convincing his converts of the truth and dignity of their new profession : for who could doubt of the excellency of a religion, that raised him above the weaknesses and passions of human nature ; and appeared divine, by placing him at a distance from all that flatters or delights the senses ? He visited his diocese, and was remarkable for an uncommon tenderness for the poor, especially such as had the misfortune of sickness, or were incapable of following their accustomed employments.

During the life of Stephen, Gerard received every kind of assistance which that excellent monarch could afford him ; but on the demise of Stephen, his nephew Peter, who succeeded him, was of so different a temper, that Gerard was greatly perplexed during his government.

At length, the tyranny of Peter exasperated his subjects so much against him, that they deposed him, and placed Ouvo on the throne. They, however, soon found, that they had changed from bad to worse ; for Ouvo proved a greater monster of cruelty than his predecessor. At Easter Ouvo repaired to Chonad, in order to receive the crown from the hands of Gerard. When he arrived at the place, the other prelates of the kingdom, who were assembled on

that solemn occasion, assured the prince of their affections for his person, and promised to concur in his coronation; but Gerard absolutely refused to pay that compliment to a public and malicious enemy; and took the liberty of letting the intruder know, that he could not look on Peter's exclusion as regular, and consequently should not proceed to do anything to the prejudice of his title: he then told him, that if he persisted in his usurpation, the Divine Providence would soon put an end to his life and reign. Ouvo growing more insupportable than his predecessor, was brought to the scaffold in the year 1044; upon which Peter was recalled, and placed on the throne a second time; but his disposition and retirement had made no alteration in his temper, so that he was again deprived of the royal dignity after two years' possession.

Andrew, son of Ladislaus, cousin-german to Stephen, had then a tender of the crown made him, upon condition that he would employ his authority in extirpating the Christian religion out of Hungary. The ambitious prince came into the proposal, and promised to do his utmost in re-establishing the idolatrous worship of his de-luded ancestors. Gerard, being informed of this impious bargain, thought his duty obliged him to remonstrate against the enormity of Andrew's crime, and persuade him to withdraw his promise. In this view he undertook to go to that prince, attended by three other prelates, full of a like zeal for religion. The new king was at Alba Regalis, but as the four bishops were going to cross the Danube, they were stopped by a party of soldiers posted there by order of a man of quality in the neighborhood, remarkable for his aversion to the Christian religion, and to Stephen's memory. They bore an attack with a shower of stones patiently, when the soldiers proceeding to greater outrages, beat them unmercifully, and at length despatched them with lances. Their martyrdoms happened in the year 1045.

STANISLAUS, bishop of Cracow, was descended from an illustrious Polish family. The piety of his parents was equal to their opulence, and the latter they rendered subservient to all the purposes of charity and benevolence. Stanislaus was their only child, and consequently the sole object of their parental affection. When he was of a proper age, they employed masters in several branches of learning to instruct him, and were happy to find, that his rapid improvement fully answered their most sanguine expectations. He had a penetrating genius, retentive memory, and solid understanding; hence study became his amusement, learning his delight, and books his beloved companions. Nor was his disposition inferior to his abilities; he was modest, mild, candid, and grave, temperate in his meals, and moderate in his sleep; he voluntarily gave himself, in the dawn of youth, to such austerities, as might have given reputation to a professed hermit. Having pursued his studies at home for some years, he was sent to a seminary of learning in Poland, and afterward to the university of Paris, that his education might be completed in that celebrated seat of literature. After continuing seven years at Paris, he returned to his own country, and on the demise of his parents became possessed of a plentiful fortune. Sensible that riches constituted no part of a Christian's happiness, any further than as they enabled him to assist the needy; he devoted most of his property to charitable uses, retaining only a small portion for his own sustenance.

His views were now solely directed to the ministry; but he remained for some-time undetermined, whether he should embrace a monastic life, or engage among the secular clergy. He was at length persuaded to the latter by Lambert Zula, bishop of Cracow, who gave him holy orders, and made him a canon of his cathedral. In this capacity he lived in a most pious and exemplary manner, and performed the duties of his function with unremitting

assiduity and fervent devotion. Lambert could not help being charmed with the many virtues which so particularly distinguished Stanislaus, and would fain have resigned his bishopric to him. The reason he alleged for such resignation was his great age, but Stanislaus absolutely refused to accept of the see, for the contrary reason, viz. : his want of years, for being then only thirty-six years old, he deemed that too early a time of life for a man to undertake the important care of a diocese. Lambert, however, made him his substitute upon various occasions, by which he became thoroughly acquainted with all that related to the bishopric. Lambert died on November 25, A. D. 1071, when all concerned in the choice of a successor declared for Stanislaus. But his former objection remained, and on account of his age, he declined the acceptance of the prelacy.

Determined, however, to conquer his scruples, the king, clergy, and nobility, unanimously joined in writing to Pope Alexander II. who at their entreaty sent an express order that Stanislaus should accept the bishopric. Thus commanded, he obeyed, and exerted himself to the utmost in the improvement of his flock. He was equally careful with respect both to clergy and laity ; and exhorted the former to show a good example as much as he did the latter to imitate it. He kept a list of all the poor in his diocese, and by feeding the hungry, clothing the naked, and administering remedies to the sick, he proved himself, not only the godly pastor, but the bodily physician and generous benefactor.

Bolislus the second king of Poland had, by nature, many good qualities, but giving way too much to his passions he ran into many enormities. He daily grew worse and worse, and from being deemed a good king, at length had the appellation of CRUEL bestowed on him. The nobility were shocked at his conduct, but did not care to speak to him concerning it, and the clergy saw his proceedings with grief, but were afraid to reprehend him. Stanislaus alone

had the courage to tell him of his faults, when taking a private opportunity he freely displayed to him the enormity of his crimes.

The king was greatly exasperated at this freedom, but, awed by the virtues of the bishop, dissembled his resentment, and appearing to be convinced of his errors promised to reform his conduct. So far, however, from designing to perform his promise, he complained to some of his sycophants of the freedom that Stanislaus had taken with him ; and they, to flatter his folly, condemned the boldness of the bishop. The king, soon after, attempted the chastity of a married lady, who rejected his offers with disdain ; which piqued his pride so much, that he seized her by force, and violated her by compulsion. This greatly alarmed all the nobility : none knew how long his own wife, daughter, or sister, might be safe ; and each dreaded for the peace of his family. They, at length, assembled together, and calling the clergy to their assistance, entreated Peter, archbishop of Gresne, to remonstrate to the king on the impropriety and viciousness of his conduct ; adding, that it was more particularly his business so to do, as primate of Poland.

The archbishop, however, declined the dangerous task ; for though a man of some virtue, he was of a disposition uncommonly mild. Several other prelates sheltered themselves behind his refusal, and gave their fear the name of modesty, which would not permit them to undertake what their metropolitan had thought too great for his abilities. Stanislaus alone was, as before, the only one who had courage, and zeal sufficient, to perform what he looked upon as a most important and indispensable duty. He, therefore, put himself at the head of a select number of ecclesiastics, noblemen, and gentlemen ; and, proceeding to court, addressed the king in a solemn and serious manner, and fully represented the heinousness of his crimes, and what would be the fatal consequences of his debaucheries.

The king had scarce patience to hear him out; and, as soon as he had done speaking, flew into a violent passion, at once complaining of the want of respect to his royal dignity, and vowing revenge for what he called an insult to his person. Stanislaus, however, not in the least intimidated by his menaces, visited him twice more, and remonstrated with him in a similar manner, which so much exasperated the king, that he knew not how to contain himself.

The nobility and clergy, finding that the admonitions of the bishop had not the desired effect upon the king, thought proper to interpose between them. The nobility entreated the bishop to refrain from any more exasperating a monarch of so ferocious and untractable a temper; and the clergy endeavored to persuade the king not to be offended with Stanislaus for his charitable remonstrances. Neither, however, succeeded, for the king remained as obstinate, and the bishops as zealous, as ever. The haughty sovereign, at length, determined, at any rate, to get rid of a prelate, who, in his opinion, was so extremely troublesome. Hearing one day that the bishop was by himself, in the chapel of St. Michael, at a small distance from the town, he despatched some soldiers to murder him. The soldiers readily undertook the bloody task; but when they came into the presence of Stanislaus, the venerable aspect of the prelate struck them

with such awe, that they could not perform what they had promised. On their return, the king, finding they had not obeyed his orders, stormed at them violently, snatched a dagger from one of them, and ran furiously to the chapel, where, finding Stanislaus at the altar, he plunged the weapon to his heart. The prelate immediately expired, on the 8th day of May, in the year 1079, receiving a crown of martyrdom as a reward for his zeal, and being numbered among the glorified saints, whose blessedness is described in Revelation, chap. vii. v. 13, &c., which passage hath been rendered, by a learned divine, into English verse.

"What happy men, or angels these,
That all their robes are spotless white?
Whence did this glorious troop arrive,
At the pure realms of heavenly light?"

"From tottering racks, and burning fires,
And seas of their own blood, they came;
But nobler blood has washed their robes,
Flowing from Christ, their dying lamb."

"Now they approach the Almighty throne,
With loud hosannahs night and day;
Sweet anthems to the Three in One,
Measure their blessed eternity."

"No more shall hunger pain their souls,
He bids their parching thirst be gone,
And spreads the shadow of his wings,
To screen them from the scorching sun."

"The lamb that fills the middle throne,
Shall shed around his milder beams;
There shall they feast on his rich love,
And drink full joys from living streams."

"Thus shall their mighty bliss renew,
Through the vast round of endless years;
And the soft hand of sovereign grace
Heals all their wounds, and wipes their tears."

HORRIBLE MASSACRE IN FRANCE, A. D. 1572.



AFTER a long series of troubles in France, the papists seeing nothing could be done against the protestants by open force, began to devise how they could entrap them by subtlety,

and that by two ways: first by pretending that an army was to be sent into the lower country, under the command of the admiral, prince of Navarre and Condé; not that the king had any intention of so doing, but only with a view to ascertain what force the admiral had under him, who they were, and



MASSACRE ON THE EVE OF ST. BARTHOLOMEW.—Page 95.

what were their names. The second was, a marriage suborned between the prince of Navarre and the sister of the king of France; to which were to be invited all the chief protestants. Accordingly, they first began with the queen of Navarre; she consented to come to Paris, where she was at length won over to the king's mind. Shortly after she fell sick, and died within five days, not without suspicion of poison; but her body being opened, no signs thereof appeared. A certain apothecary, however, made his boast, that he had killed the queen by venomous odors and smells, prepared by himself.

Notwithstanding this, the marriage still proceeded. The admiral, prince of Navarre and Condé, with divers other chief states of the protestants, induced by the king's letters and many fair promises, came to Paris, and were received with great solemnity. The marriage at length took place on the 18th of August, 1572, and was solemnized by the cardinal of Bourbon upon a high stage set up on purpose without the church walls: the prince of Navarre and Condé came down, waiting for the king's sister, who was then at mass. This done, the company all went to the bishop's palace to dinner. In the evening they were conducted to the king's palace to supper. Four days after this, the admiral coming from the council-table, on his way was shot at with a pistol, charged with three bullets, and wounded in both his arms. Notwithstanding which, he still remained in Paris, although the Vidam advised him to flee.

Soldiers were appointed in various parts of the city to be ready at a watch-word, upon which they rushed out to the slaughter of the protestants, beginning with the admiral, who being dreadfully wounded, was cast out of the window into the street, where his head being struck off, was embalmed with spices to be sent to the pope. The savage people then cut off his arms and mutilated his body, and drew him in that state through the streets of Paris, after

which, they took him to the place of execution, out of the city, and there hanged him up by the heels, exposing his mutilated body to the scorn of the populace.

The martyrdom of this virtuous man had no sooner taken place, than the armed soldiers ran about slaying all the protestants they could find within the city. This continued many days, but the greatest slaughter was in the first three days, in which were said to be murdered above 10,000 men and women, old and young, of all sorts and conditions. The bodies of the dead were carried in carts and thrown into the river, which was all stained therewith; also whole streams in various parts of the city ran with the blood of the slain. In the number that were slain of the more learned sort, were Peter Ramus, Lambinus, Plateanus, Lomenius, Chapesius, and others.

These brutal deeds were not confined within the walls of Paris, but extended into other cities and quarters of the realm, especially to Lyons, Orleans, Toulouse, and Rouen, where the cruelties were unparalleled. Within the space of one month, thirty thousand protestants, at least, are said to have been slain, as is credibly reported by those who testify of the matter.

When intelligence of the massacre was received at Rome, the greatest rejoicings were made. The pope and cardinals went in solemn procession to the church of St. Mark to give thanks to God. A jubilee was also published, and the ordnance fired from the castle of St. Angelo. To the person who brought the news, the cardinal of Lorraine gave 1,000 crowns. Like rejoicings were also made all over France for this imagined overthrow of the faithful.

The following are among the particulars recorded of the above enormities:—

In some measure to palliate their cruelties, the Roman catholics, while they were murdering the innocent people, cried out, "Vile wretches, this is for wanting to overturn the constitution of your country; this is for conspiring to murder the king."

Rank, sex, or age, were no protections; nobles sunk beneath the daggers of ruffians; the tears of beauty made no impression on the hearts of bigotry; the silver hairs of venerable age, and the piteous cries of helpless infancy, were alike disregarded. Superstition steeled the hearts of the papists against the ties of humanity; and infatuation directed the sword of false zeal, to pierce the bosoms of piety and innocence. The lamentations of distress, the shrieks of terror, and the groans of the dying, were music to the ears of the furious murderers: they enjoyed the horrors of slaughter, and triumphed over the mangled carcasses of those whom they had butchered.

Upon this dreadful occasion, swords, pistols, muskets, cutlasses, daggers, and other instruments of death, had been put into the hands of above sixty thousand furious and bigoted papists, who now, in a frantic manner, ran up and down the streets of Paris, uttering the most horrid blasphemies, and committing the most inhuman barbarities. It is almost beyond the power of imagination to paint, or of language to describe, the cruelties that were acted on that fatal night, and the two succeeding days. The infirm were murdered in the bed of sickness; the aged stabbed while tottering on their crutches; children snatched from their mothers, and tossed on the points of spears; infants strangled in their cradles; pregnant women ripped open, and men indiscriminately murdered by various means. The confusion and horrors of the scene were dreadful indeed; oaths, shoutings, shrieks, and the discharge of firearms, were heard in all quarters; houses were defiled with the blood of their owners; the streets strewed with carcasses; and the waters of the Seine appeared of a crimson color, from the number of mangled bodies which had been thrown into that river.

Several ruffians entered the house of Monsieur De la Place, president of the court of requests, and having plundered it of above a thousand crowns, they took that

gentleman into the street, stabbed him with their daggers, laid his body in a stable, covered his face with manure, and the next day threw him into the Seine.

Peter Ramus, the royal professor of logic, was seized in the college over which he presided, for professing protestant tenets; and after being murdered, his body was thrown out of the window, and trailed about the streets in derision, by several boys who were ordered so to do by their popish tutors.

A pious young gentleman was killed with battle-axes in his study; two ministers were stabbed, and thrown into the river; and several of the assassins, breaking into the house of a jeweller, they found the midwife with his wife, who was in labor. Having murdered the jeweller, they were proceeding to kill the wife, when the midwife kneeled before them, and entreated permission to deliver the woman; "for this will be the twentieth child she has borne." The inhuman brutes, however, turning a deaf ear to her entreaties, spurned the midwife from them, stabbed the woman, and threw her out of the window. The fall forced the child from the womb, who lay crying for some time, and then perished in the street for want of proper care.

Some soldiers entering the house of a doctor of civil law, demanded a sight of his library. With this he complied, when finding some protestant books, they took him into the street, and beat his brains out with a club. A cook, who had hid himself on the first alarm, being pressed by thirst, came from his lurking-place to procure food, but was immediately murdered; and an apothecary, who was carrying some medicines to a patient, met with the same fate.

Three hundred and fifty protestants were confined in a place called the archbishop's prison. To this place a number of soldiers repaired, picked their pockets of what money they had, took from them such garments as they thought proper to appropri-

ate to their own uses, and then drawing their swords, cut them to pieces without the least remorse.

A protestant merchant, named Francis Bassu, expecting to share the fate of other protestants, thus addressed his two sons: "Children, be not terrified at what may happen: it is the portion of true believers to be hated and persecuted by unbelievers, as sheep are devoured by wolves. But remember, that if we suffer for Christ, we shall reign with him: therefore let not drawn swords terrify you, they will be but a bridge over which to pass to eternal life." He had scarce uttered these words, when the murderers broke in, and cut to pieces the father and both his sons.

After the massacre had subsided, the inhuman assassins paraded the streets, boasting that they had dyed their white cockades red with the blood of huguenots. On seeing a multitude of dead bodies lay about, a papist apothecary suggested that money might be made of the fat contained in them; the plumpest bodies were accordingly selected, and the grease being extracted from them, was sold for three shillings per pound: a shocking instance of the most depraved cruelty! The inhabitants of the villages which lay below Paris, on the borders of the Seine, were astonished to see the number of dead bodies that floated down the stream, and even some of the Roman catholics were so much touched with compassion, as to exclaim, "It surely could not be men, but devils in their appearance, who have transacted these cruelties." The pope's legate, soon after, gave all who were concerned in these murders a general absolution, which plainly evinces that the Roman catholics themselves thought these transactions criminal.

The king of France gave a formal account to the king of Navarre, and the prince of Condé, of the whole affair, and told them, at the same time, he "expected they should renounce their religion, as he had saved their lives with that expectation only." The king of Navarre only an-

swered, "*I beg you will recollect our late alliance, and not think of forcing my conscience;*" but the prince of Condé, with more spirit, replied, "*You may seize my estates, property, and life, but my religion is out of your power.*" This answer so much enraged the king, that he fell into a vehement passion, and threatened him violently; but becoming cool again, he thought proper to let his anger subside, and suffered his resentment to give way to policy.

Occurrences supplementary to the Massacre of Paris.

It was represented to the king by his council, that the massacre would be ineffectual, if it did not extend to every part of the kingdom; for though all the protestants of Paris were murdered, yet if any were suffered to live in other parts of France, they would again increase in numbers, and spread to the metropolis. This occasioned the massacre to become more general, for the king sent orders to all parts of the nation to put the protestants to death.

At *Meaux*, the king's attorney, Cosset, having received the bloody mandate, ordered a number of ruffians to attend him at seven o'clock in the evening. At the appointed time, he commanded the city gates to be shut, and all the protestants seized. This was immediately executed; many were murdered that night, and about two hundred of the principal persons were confined till the next day. On the ensuing morning, Cosset, and his murderers, went to the prison, and having a list of the protestant's names, called them one by one, and murdered them as they answered to the call. They then plundered the houses of those they had murdered, divided the spoils, gave an entertainment upon the occasion, and concluded the evening with illuminations.

At *Troyes* the protestants were all seized, and put into dungeons. The provost then commanded the common executioner to go

and murder them all. Shocked, however, at the inhumanity of the thing, the executioner had spirit enough to refuse, with this remarkable expression: "*My office obliges me to execute none but such as are legally condemned.*" But this did not save the protestants, for the provost engaged the jailer to perform what the executioner had refused. They were all accordingly murdered, and their bodies buried in pits, dug on purpose, within the prison. While the bloody tragedy was performing, one of the ruffians struck at a protestant two or three times without killing him: the protestant then taking hold of the point of the halberd, with which he had been wounded, placed it close to the left side of his breast, and then boldly cried, "*Push it to my heart, fellow, push it to my heart.*"

At Orleans, the massacre continued for a week, and a prodigious number of men, women, and children, were murdered; the general cry being, "*Kill the huguenots and take the spoil.*" Some, who were weak enough to apostatize from their faith to save their lives, had weapons put into their hands, and were compelled to kill those of the religion they had forsaken, or to be murdered themselves; the Roman catholics crying, in derision, all the time, "*Smite 'em, smite 'em, were they not your holy brothers and sisters?*"

At Lyons, all the protestants houses were plundered, and the slaughter almost incredible; at Rouen, six thousand were massacred; at Thoulouse, about three hundred were martyred upon the occasion; many were drowned at Angiers, and several were butchered at Bordeaux; though happily, at the latter place, several got expeditiously on board a ship, and escaped to England.

A curious corroboration of the foregoing account of the Parisian massacre, and the murders which immediately ensued in several parts of France.

As the following narrative is extremely interesting in itself, and as it was written

by a learned and sensible Roman catholic, we presume it will appear, at the conclusion of this chapter, with peculiar propriety:—

"The nuptials of the young king of Navarre with the French king's sister, were solemnized with pomp; and all the endearments, all the assurances of friendship, all the oaths sacred among men, were profusely lavished by Catharine, the queen-mother, and by the king; during which, the rest of the court thought of nothing but festivities, plays, and masquerades. At last, at twelve o'clock at night, on the eve of St. Bartholomew, the signal was given. Immediately all the houses of the protestants were forced open at once. Admiral Coligni, alarmed by the uproar, jumped out of bed; when a company of assassins rushed into his chamber. They were headed by one Besme, who had been bred up as a domestic in the family of the Guises. This wretch thrust his sword into the admiral's breast, and also cut him in the face. Besme was a German, and being afterward taken by the protestants, the Rochellers would have bought him, in order to hang and quarter him; but he was killed by one Bretanville. Henry, the young duke of Guise, who afterward framed the catholic league, and was murdered at Blois, standing at the door till the horrid butchery should be completed, called aloud, "Besme! is it done?" Immediately after which the ruffians threw the body out of the window, and Coligni expired at Guise's feet.

Count de Teligny also fell a sacrifice. He had married, about ten months before, Coligni's daughter. His countenance was so engaging, that the ruffians, when they advanced in order to kill him, were struck with compassion; but others, more barbarous, rushing forward, murdered him.

In the meantime, all the friends of Coligni were assassinated throughout Paris: men, women, and children, were promiscuously slaughtered; every street was strewed with expiring bodies. Some

priests, holding up a crucifix in one hand, and a dagger in the other, ran to the chiefs of the murderers, and strongly exhorted them to spare neither relations nor friends.

Tavannes, marshal of France, an ignorant, superstitious soldier, who joined the fury of religion to the rage of party, rode on horseback through the streets of Paris, crying to his men, "Let blood! let blood! Bleeding is as wholesome in August as in May." In the memoirs of the life of this enthusiastic, written by his son, we are told, that the father being on his deathbed, and making a general confession of his actions, the priest said to him, with surprise, "What! no mention of St. Bartholomew's massacre?" To which Tavannes replied, "I consider it as a meritorious action, that will wash away all my sins." Such horrid sentiments can a false spirit of religion inspire!

The king's palace was one of the chief scenes of the butchery: the king of Navarre had his lodging in the Louvre, and all his domestics were protestants. Many of these were killed in bed with their wives; others, running away naked, were pursued by the soldiers through the several rooms of the palace, even to the king's ante-chamber. The young wife of Henry of Navarre, awaked by the dreadful uproar, being afraid for her consort, and for her own life, seized with horror, and half dead, flew from her bed, in order to throw herself at the feet of the king her brother. But scarce had she opened her chamber-door, when some of her protestant domestics rushed in for refuge. The soldiers immediately followed, pursued them in sight of the princess, and killed one who had crept under her bed. Two others, being wounded with halberds, fell at the queen's feet, so that she was covered with blood.

Count de la Rochefaucault, a young nobleman, greatly in the king's favor for his comely air, his politeness, and a certain peculiar happiness in the turn of his conversation, had spent the evening till eleven o'clock with the monarch, in pleasant fa-

miliarity; and had given a loose, with the utmost mirth, to the sallies of his imagination. The monarch felt some remorse; and being touched with a kind of compassion, bid him, two or three times, not go home, but lie in the Louvre. The count said he must go to his wife; upon which the king pressed him no further, but said, "Let him go! I see God has decreed his death." And in two hours after he was murdered.

Very few of the protestants escaped the fury of their enthusiastic persecutors. Among these was young la Forcé (afterward the famous marshal de la Forcé), a child about ten years of age, whose deliverance was exceedingly remarkable. His father, his elder brother, and himself, were seized together by the duke of Anjou's soldiers. These murderers flew at all three, and struck at them at random, when they all fell, and lay one upon another. The youngest did not receive a single blow, but appearing as if he was dead, escaped the next day; and his life, thus wonderfully preserved, lasted fourscore and five years.

Many of the wretched victims fled to the water-side, and some swam over the Seine to the suburbs of St. Germain. The monarch saw them from his window, which looked upon the river, and fired upon them with a carbine that had been loaded for that purpose by one of his pages: while the queen-mother, undisturbed and serene in the midst of slaughter, looking down from a balcony, encouraged the murderers, and laughed at the dying groans of the slaughtered. This barbarous queen was fired with a restless ambition, and she perpetually shifted her party in order to satiate it. She was accused of a loose commerce with certain gentlemen; and was weak enough to believe in magic, as appeared from the talismans found after her death.

Some days after this horrid transaction, the French court endeavored to palliate it by forms of law. They pretended to justify the massacre by a calumny; and accused the admiral of a conspiracy, which no one

believed. The parliament was commanded to proceed against the memory of Coligni and his dead body was hung in chains on Montfaucon gallows. The king himself went to view this shocking spectacle; when one of his courtiers advising him to retire, and complaining of the stench of the corpse, he replied, "A dead enemy smells well." The massacres on St. Bartholomew's day are painted in the royal saloon of the Vatican at Rome, with the following inscription: "*Pontifex Colignii necem probat*," i. e., "The pope approves of Coligni's death."

The young king of Navarre was spared through policy, rather than from the pity of the queen-mother, she keeping him prisoner till the king's death, in order that he might be as a security and pledge for the submission of such protestants as might effect their escape.

This horrid butchery was not confined merely to the city of Paris. The like orders were issued from court to the governors of all the provinces in France; so that, in a week's time, above one hundred thousand protestants were cut to pieces in different parts of the kingdom. Two or

three governors only refused to obey the king's orders. One of these, named Montmorrin, governor of Auvergne, wrote the king the following letter, which deserves to be transmitted to latest posterity:—

"SIR: I have received an order under your majesty's seal, to put to death all the protestants in my province. I have too much respect for your majesty, not to believe the letter a forgery: but if (which God forbid) the order should be genuine, I have too much respect for your majesty to obey it."

These barbarities inflamed such protestants as escaped rather with rage than terror: their irreconcilable hatred to the court supplied them with fresh vigor, and the spirit of revenge increased their strength. The king, under whose influence this dreadful havoc had been committed, never enjoyed his health after, but died in about two years, his blood gushing daily through the pores of his skin; so that he expired, as it were, weltering in his own gore.

"Fear haunts the guilty mind with horrid views,
And Providence the murderer pursues:
Those by whose means the innocent are slain,
Shall live detested and expire in pain."

THE SIEGE OF SANCERRE.



ANCERRE, a city chiefly inhabited by protestants, was besieged A. D. 1573, by the lord of Chartres, with a considerable army.

He planted his cannon judiciously, and played incessantly on the place; so that more were wounded by the fragments of stones, and splinters of timber, broken by means of the artillery, than by the balls themselves.

Besides cannonading the place almost continually, the lord of Chartres frequently gave furious assaults, in order to take it by

storm; but was as often repulsed, with loss, by the besieged. The conflict was dreadful, and each side appeared resolved in their several purposes; the one to succeed in compelling the city to surrender; the other in defending it to the last extremity; which brings to our recollection the following admirable lines, descriptive of the horrors of a siege:—

"See round the walls a steely circle stands
In deep array, and spreads in radiant bands.
Hark! the shrill trumpet sends a mortal sound,
And prancing horses shake the solid ground;
The surly drums beat terrible from afar,
With all the dreadful music of the war:
From the drawn swords effulgent flames arise,

Flash o'er the plains, and lighten to the skies.
 The heavens above, the fields and floods beneath,
 Glare formidably bright, and shine with death :
 In fiery storms descends a murderous shower,
 Thick flash the lightnings, fierce the thunders roar ;
 Swift rush the balls with many a fiery round,
 Tear the huge stones, or rend the steadfast mound ;
 Death shakes aloft her dart, and over her prey
 Gigantic stalking, marks in blood her way."

The want of provisions seemed to threaten what the arms of the besiegers could not perform ; the long continuance of the siege had caused a great scarcity of the necessaries of life, and the bravest of the besieged began to fear they must either give up the place, or fall victims to famine. So great, indeed, were the distresses of the people, that the flesh of horses, mules, and asses, was purchased at a great price ; and many were compelled to live only upon the flesh of dogs, cats, mice, moles, &c. Even these disagreeable resources at length failed, and the severity of hunger forced them to put up with leather, parchment, beasts' hoofs, and horns stewed down to a jelly, or boiled sufficiently soft to be swallowed. The wild roots in the few gardens of the city, the grass and house-leek which grew on the tops of houses, walls, and sheds, were sought for with avidity, and devoured as delicacies. The substitutes for bread were dried herbs and bran, straw-meal, powdered nut-shells, and even pounded stones, made into cakes with grease.

During this extremity, a poor man and his wife were apprehended, for having eaten a part of their own daughter, a child of three years old, who died of hunger : they had already devoured the head and entrails, and when taken were dressing some of the limbs. In their excuse they pleaded the horrid severity of the hunger with which they were tormented, and that they had not murdered the child : it was, however, proved against them, that on the very day when they began to eat their offspring, some humane person had charitably sent to their house a mess of pottage, made with herbs, and some wine, which might have enabled them to refrain, at least another day, from the unnatural meal. The

governor, therefore, to make an example which might deter others from practising anything so atrocious, ordered them to be hanged. Their fate, however, drew compassion from many, who, from what themselves felt, and considering the desperate circumstances of the persons, could not help sympathizing with the criminals, though they abhorred their crimes.

A laboring man and his wife, who had a little vineyard within the city walls, and who had fed themselves, for some time, with the leaves and branches of the vines, were found dead, and two young children crying by them. The children, however, were taken by a charitable widow, and sustained with as much care as the present circumstances would permit. Several others were found dead in their houses ; many dropped down in the streets ; the sorrowful lamentations of the living for the dead were equally mingled with the cries of hunger, and, in conjunction, formed the most doleful sounds of horror.

A boy dropping down, through weakness, at the feet of his father and mother, they bitterly lamented over him ; when he heroically said : " Don't weep to see me die with hunger ; I do not ask you for food ; I know you have none to give me : it is the will of God I should die, and therefore I cheerfully submit." He expired the moment he had uttered these words, leaving his parents astonished at his fortitude, and happy in his religious resignation.

Several soldiers and citizens, rather than stay and be starved, chose to escape from the place, and run all hazards : some were immediately killed in the attempt, and the rest put into prison, tried as traitors, and afterward executed.

The king of France was so much exasperated at the long and valiant defence of the besieged, that he sent word to his general, the lord of Chartres, *if he took the place, to massacre all within it ; and if he could not, to block them up till they devoured each other.* But the full completion of this cruel order was providentially defeated, by

the following circumstance: there being an election for a king of Poland, the duke of Anjou, brother to the king of France, was elected, upon condition that the king of France should cease the persecution against his protestant subjects: these conditions were, for political reasons, complied with; and Sancerre, among other places, had immediate relief. Eighty-four persons were killed during the siege; near six hundred perished by famine; and several were so emaciated from the same cause,

that they died soon after the siege was raised. Thus, when we deem ourselves at the very last extremity, are we sometimes suddenly relieved by the most unexpected means: so inscrutable are the ways of that Providence, on which, in all emergencies, we ought to depend.

"Heaven is our guard, and innocence its care,
Nor need the good the worst of dangers fear;
It pities the defenceless, poor man's grief,
And sends him, when he calls, help and relief;
It arms the surest succor, and the best
Delivers, and revenges the distressed."

PERSECUTIONS OF THE WALDENSES IN THE VALLEYS OF PIEDMONT.



ANY of the Waldenses, to avoid the persecutions to which they were continually subjected in France, went and settled in the valleys of Piedmont, where they increased exceedingly, and flourished very much for a considerable time. Though they were harmless in their behavior, inoffensive in their conversation, and paid tithes to the Romish clergy, yet the latter could not be contented, but wished to give them some disturbance: they accordingly complained to the archbishop of Turin, that the Waldenses of the valleys of Piedmont were heretics, for these reasons:—

1. That they did not believe in the doctrines of the church of Rome.
2. That they made no offerings for prayers for the dead.
3. That they did not go to mass.
4. That they did not confess and receive absolution.
5. That they did not believe in purgatory, or pay money to get the souls of their friends out of it.

Upon these charges the archbishop ordered a persecution to be commenced, and

thousands fell martyrs to the superstitious rage of the priests and monks.

At Turin, one of the reformed had his bowels torn out, and put into a basin before his face, where they remained, in his view, till he expired. At Revel, Catelin Girard being at the stake, desired the executioner to give him up a stone; which he refused, thinking that he meant to throw it at somebody; but Girard assuring him that he had no such design, the executioner complied; when Girard looking earnestly at the stone, said: "When it is in the power of a man to eat and digest this solid stone, the religion for which I am about to suffer shall have an end, and not before." He then threw the stone on the ground, and submitted cheerfully to the flames. A great many more of the reformed were oppressed, or put to death by various means, till the patience of the Waldenses being tired out, they flew to arms in their own defence, and formed themselves into regular bodies.

Exasperated at this, the archbishop of Turin procured a number of troops, and sent against them; but in most of the skirmishes and engagements the Waldenses were successful, which partly arose from their being better acquainted with the



MASSACRE OF THE WALDENSES IN THE VALLEYS OF PIEDMONT.—Page 105.

passes of the valleys of Piedmont than their adversaries, and partly from the desperation with which they fought; for they knew, if they were taken, they should not be considered as prisoners of war, but should be tortured to death as heretics.

At length, Philip, the seventh duke of Savoy, and supreme lord of Piedmont, determined to interpose his authority, and stop these bloody wars, which so greatly disturbed his dominions. He was not willing to disoblige the pope, or affront the archbishop of Turin; nevertheless, he sent them both messages, importing, that he could not any longer tamely see his dominions overrun with troops, who were directed by priests instead of officers, and commanded by prelates in the place of generals; nor would he suffer his country to be depopulated, while he himself had not been even consulted upon the occasion.

The priests, finding the resolution of the duke, did all they could to prejudice his mind against the Waldenses; but the duke told them, that though he was unacquainted with the religious tenets of these people, yet he had always found them quiet, faithful, and obedient, and therefore he was determined they should be no longer persecuted.

The priests now had recourse to the most palpable and absurd falsehoods: they assured the duke that he was mistaken in the Waldenses, for that they were a very wicked set of people, and highly addicted to intemperance, uncleanness, blasphemy, adultery, incest, and many other abominable crimes; that they were even monsters in nature, for their children were born with black throats, with four rows of teeth, and bodies all over hairy.

The duke was not so devoid of common sense as to give credit to what the priests said, though they affirmed, in the most solemn manner, the truth of their assertions. He, however, sent twelve very learned and sensible gentlemen into the Piedmontese valleys, to examine into the real characters of the inhabitants.

These gentlemen, after travelling through all their towns and villages, and conversing with people of every rank among the Waldenses, returned to the duke, and gave him the most favorable account of those people; affirming, before the faces of the priests who vilified them, that they were harmless, inoffensive, loyal, friendly, industrious, and pious: that they abhorred the crimes of which they were accused; and that, should an individual, through his depravity, fall into any of those crimes, he would, by their laws, be punished in the most exemplary manner. With respect to the children, the gentlemen said, the priests had told the most gross and ridiculous falsities, for they were neither born with black throats, teeth in their mouths, or hair on their bodies, but were as fine children as could be seen. "And to convince your highness of what we have said," continued one of the gentlemen, "we have brought twelve of the principal male inhabitants, who have come to ask pardon in the name of the rest, for having taken up arms without your leave, though even in their own defence, and to preserve their lives from their merciless enemies. And we have likewise brought several women, with children of various ages, that your highness may have an opportunity of personally examining them as much as you please."

The duke, after accepting the apology of the twelve delegates, conversing with the women, and examining the children, graciously dismissed them. He then commanded the priests, who had attempted to mislead him, immediately to leave the court; and gave strict orders, that the persecution should cease throughout his dominions.

The Waldenses had enjoyed peace many years, when Philip, the seventh duke of Savoy, died, and his successor happened to be a very bigoted papist. About the same time, some of the principal Waldenses proposed that their clergy should preach in public, that every one might know the purity of their doctrines; for hitherto they

had preached only in private, and to such congregations as they well knew to consist of none but persons of the reformed religion.

On hearing these proceedings, the new duke was greatly exasperated, and sent a considerable body of troops into the valleys, swearing, that if the people would not change their religion, he would have them flayed alive. The commander of the troops soon found the impracticability of conquering them with the number of men he had with him; he therefore sent word to the duke, that the idea of subjugating the Waldenses, with so small a force, was ridiculous; that those people were better acquainted with the country than any that were with him; that they had secured all the passes, were well armed, and resolutely determined to defend themselves; and, with respect to flaying them alive, he said that every skin belonging to those people, would cost him the lives of a dozen of his subjects.

Terrified at this information, the duke withdrew the troops, determining to act not by force, but by stratagem. He therefore ordered rewards for the taking of any of the Waldenses, who might be found straying from their places of security; and these, when taken, were either flayed alive or burnt.

The Waldenses had hitherto had only the New Testament, and a few books of the Old, in the Waldensian tongue; but they determined now to have the Sacred Writings complete in their own language. They therefore employed a Swiss printer to furnish them with a complete edition of the Old and New Testaments in the Waldensian tongue, which he did for the consideration of fifteen hundred crowns of gold paid him by those pious people.

Pope Paul the Third, a bigoted papist, ascending the pontifical chair, immediately solicited the parliament of Turin to persecute the Waldenses, as the most pernicious of all heretics.

The parliament readily agreed, when

several were suddenly apprehended and burnt, by their order. Among these was Bartholomew Hector, a bookseller and stationer of Turin, who was brought up a Roman catholic, but having read some treatises written by the reformed clergy, he was fully convinced of the errors of the church of Rome; yet his mind was, for some time, wavering, and he hardly knew what persuasion to embrace. The anguish of his soul, the palpitation of his heart, and the doubts which tormented his breast, are finely described in a poem, written by himself, which has thus been rendered into English:—

JOB XXII., Ver. 3.

"O that I knew where I might find him!"

"Where shall I hide my blushing face,
So full of horror and disgrace?
Or where a healing medicine find,
To ease the anguish of my mind?

"Worldlings of want and loss complain,
And holy joy in Christ disdain;
An evil heart of unbelief,
Fills my whole nature full of grief.

"This fatal plague, this fiery dart,
Gives me intolerable smart;
I pant, I weep, I groan, I cry,
Pressed by exceeding misery.

"Or is my stony heart so hard,
Or is my conscience so much seared,
That I can't drop a single tear,
Through filial love, or servile fear?

"Should I to distant lands repair,
My evil heart attends me there;
Should I attempt to cross the sea,
From my own self I can not flee.

"Where shall I go? What shall I do?
Who will relieve my torment?—Who!
If Jesus will not heal my wound,
My place in hell will soon be found.

"Did not the dear Redeemer bleed,
To purchase life for all his seed?
Did he not die upon the tree,
To save rebellious worms like me?

"When will the Prince of Peace descend,
And bid my cries and conflicts end?
O! for that happy, heavenly day,
When Christ shall take my sins away."

Bartholomew Hector, at length, fully embraced the reformed religion, and was apprehended, as we have already mentioned, and burnt by order of the parliament of Turin.

A consultation was now held by the

parliament of Turin, in which it was agreed, to send deputies to the valleys of Piedmont, with the following propositions :—

1. That if the Waldenses would come to the bosom of the church of Rome, and embrace the Roman catholic religion, they should enjoy their houses, properties, and lands, and live with their families, without the least molestation.

2. That to prove their obedience, they should send twelve of their principal persons, with all their ministers and school-masters, to Turin, to be dealt with at discretion.

3. That the pope, the king of France, and the duke of Savoy, approved of, and authorized the proceedings of the parliament of Turin, upon this occasion.

4. That if the Waldenses of the valleys of Piedmont refused to comply with these propositions, persecution should ensue, and certain death be their portion.

To each of these propositions the Waldenses nobly replied in the following manner, answering them respectively :—

1. That no considerations whatever should make them renounce their religion.

2. That they would never consent to commit their best and most respectable friends, to the custody and discretion of their worst and most inveterate enemies.

3. That they valued the approbation of the King of kings, who reigns in heaven, more than any temporal authority.

4. That their souls were more precious than their lives.

These pointed and spirited replies greatly exasperated the parliament of Turin : they continued, with more avidity than ever, to kidnap such Waldenses as did not act with proper precaution, who were sure to suffer the most cruel deaths. Among these it unfortunately happened, that they got hold of Jeffery Varnagle, minister of Angrogne, whom they committed to the flames as a heretic.

They then solicited a considerable body of troops of the king of France, in order to exterminate the reformed, entirely, from

the valleys of Piedmont ; but just as the troops were going to march, the protestant princes of Germany interposed, and threatened to send troops to assist the Waldenses, if they should be attacked. The king of France, not caring to enter into a war, remanded the troops, and sent word to the parliament of Turin, that he could not spare any troops at present to act in Piedmont. The members of the parliament were greatly vexed at this disappointment, and the persecution gradually ceased ; for as they could only put to death such of the reformed as they caught by chance, and as the Waldenses daily grew more cautious, their cruelty was obliged to subside, for want of objects on whom to exercise it.

“ Experience teaches to be wise,
While danger sharpens human eyes ;
And the more hazards we have run,
The more expert we are to shun.”

After the Waldenses had enjoyed a few years' tranquillity, they were again disturbed by the following means : the pope's nuncio coming to Turin to the duke of Savoy upon business, told that prince, he was astonished he had not yet either rooted out the Waldenses from the valleys of Piedmont entirely, or compelled them to enter into the bosom of the church of Rome. That he could not help looking upon such conduct with a suspicious eye, and that he really thought him a favorer of those heretics, and should report the affair accordingly to his holiness the pope.

Stung by this reflection, and unwilling to be misrepresented to the pope, the duke determined to act with the greatest severity, in order to show his zeal, and to make amends for former neglect by future cruelty. He, accordingly, issued express orders for all the Waldenses to attend mass regularly, on pain of death. This they absolutely refused to do, on which he entered the Piedmontese valleys, with a formidable body of troops, and began a most furious persecution, in which great numbers were

Hanged,	Burnt,
Drowned,	Stabbed,
Ripped open,	Racked to death,

Tied to trees, and Crucified with their
pierced with prongs, heads downward,
Thrown from precipices, Worried by dogs,
&c. (See engraving.)

Those who fled had their goods plundered, and their houses burnt to the ground: they were particularly cruel when they caught a minister or a school-master, whom they put to such exquisite tortures, as are almost incredible to conceive.

The most cruel persecutors, upon this occasion, that attended the duke, were three in number, viz.: 1. Thomas Incomel, an apostate; for he was brought up in the reformed persuasion, but renounced his faith, embraced the errors of popery, and turned monk. He was a great libertine, given to unnatural crimes, and sordidly solicitous for the plunder of the Waldenses.

2. Corbis, a man of a very ferocious and cruel nature, whose business was to examine the prisoners. 3. The provost of justice, who was very anxious for the execution of the Waldenses, as every execution put money into his pocket.

These three persons were unmerciful to the last degree; and, wherever they came, the blood of the innocent was sure to flow. Exclusive of the cruelties exercised by the duke, these three persons, and the army, in their different marches, many local barbarities were committed. At Pignerol, a town in the valleys, was a monastery, the monks of which finding they might injure the reformed with impunity, began to plunder the houses, and pull down the churches of the Waldenses. Not meeting with any opposition, they next seized upon the persons of those unhappy people, murdering the men, confining the women, and putting the children to Roman catholic nurses.

The Roman catholic inhabitants of the valley of St. Martin, likewise, did all they could to vex and torment the neighboring Waldenses: they destroyed their churches, burnt their houses, seized their properties, stole their cattle, converted their lands to their own use, committed their ministers to

the flames, and drove the Waldenses to the woods, where they had nothing to subsist on but wild fruits, roots, the bark of trees, &c.

Some Roman catholic ruffians having seized a minister as he was going to preach, determined to take him to a convenient place, and burn him. His parishioners having intelligence of the affair, the men armed themselves, pursued the ruffians, and seemed determined to rescue their minister; which the ruffians no sooner perceived, than they stabbed the poor gentleman, and leaving him weltering in his blood, made a precipitate retreat. The astonished parishioners did all they could to recover him, but in vain; for the weapon had touched the vital parts, and he expired as they were carrying him home.

The monks of Pignerol having a great inclination to get the minister of a town in the valleys, called St. Germain, into their power, hired a band of ruffians for the purpose of apprehending him. These fellows were conducted by a treacherous person, who had formerly been a servant to the clergyman, and who perfectly well knew a secret way to the house, by which he could lead them without alarming the neighborhood. The guide knocked at the door, and being asked who was there, answered in his own name. The clergyman, not expecting any injury from a person on whom he had heaped favors, immediately opened the door; but perceiving the ruffians, he started back, and fled to a back door; but they rushed in, followed, and seized him. Having murdered all his family, they made him proceed toward Pignerol, goading him all the way with pikes, lances, swords, &c. He was kept a considerable time in prison, and then fastened to the stake to be burnt; when two women of the Waldenses, who had renounced their religion to save their lives, were ordered to carry fagots to the stake to burn him; and as they laid them down, to say, "Take these, thou wicked heretic, in recompense for the pernicious doctrines that thou hast taught us." These

words they both repeated to him : to which he calmly replied : " I formerly taught you well, but you have since learned ill." The fire was then put to the fagots, and he was speedily consumed, calling upon the name of the Lord as long as his voice permitted.

As the troops of ruffians, belonging to the monks, did great mischief about the town of St. Germain, murdering and plundering many of the inhabitants, the reformed of Lucerne and Angrogne sent some bands of armed men to the assistance of their brethren of St. Germain. These bodies of armed men frequently attacked the ruffians, and often put them to the rout, which so terrified the monks, that they left their monastery of Pignerol for sometime, till they could procure a body of regular troops to guard them.

The duke, not thinking himself so successful as he at first imagined he should be, greatly augmented his forces ; ordered the bands of ruffians, belonging to the monks, should join him ; and commanded, that a general jail delivery should take place, provided the persons released would bear arms, and form themselves into light companies, to assist in the extermination of the Waldenses.

The Waldenses, being informed of these proceedings, secured as much of their properties as they could, and quitting the valleys, retired to the rocks and caves among the Alps ; for it is to be understood, that the valleys of Piedmont are situated at the foot of those prodigious mountains, called the Alps, or the Alpine hills.

The army now began to plunder and burn the towns and villages wherever they came ; but the troops could not force the passes to the Alps, which were gallantly defended by the Waldenses, who always repulsed their enemies ; but if any fell into the hands of the troops, they were sure to be treated with the most barbarous severity.

A soldier having caught one of the Waldenses, bit his right ear off, saying, " I will carry this member of that wicked heretic with me into my own country, and preserve

it as a rarity." He then stabbed the man, and threw him into a ditch.

A party of the troops found a venerable man upward of a hundred years of age, together with his grand-daughter, a maiden, of about eighteen, in a cave. They butchered the poor old man in a most inhuman manner, and then attempted to violate the girl, when she started away, and fled from them ; but they pursuing her, she threw herself from a precipice, and perished.

The Waldenses, in order the more effectually to be able to repel force by force, entered into a league with the protestants of Dauphiny, with some protestant powers in Germany, and with the reformed of Pragela. These were, respectively, to furnish bodies of troops ; and the Waldenses determined, when thus reinforced, to quit the mountains of the Alps (where they must soon have perished, as the winter was coming on), and to force the duke's army to evacuate their native valleys.

The duke of Savoy was now tired of the war ; it had cost him great fatigue and anxiety of mind, a vast number of men, and very considerable sums of money. It had been much more tedious and bloody than he expected, as well as more expensive than he could at first have imagined, for he thought the plunder would have discharged the expenses of the expedition ; but in this he was mistaken, for the pope's nuncio, the bishops, monks, and other ecclesiastics, who attended the army, and encouraged the war, sunk the greatest part of the wealth that was taken under various pretences. For these reasons, and the death of his duchess, of which he had just received intelligence, and fearing that the Waldenses, by the treaties they had entered into, would become more powerful than ever, he determined to return to Turin with his army, and to make peace with the Waldenses.

This resolution he executed, though greatly against the will of the ecclesiastics, who were the chief gainers, and the best pleased with revenge. Before the articles

of peace could be ratified, the duke himself died soon after his return to Turin; but on his death-bed he strictly enjoined his son to perform what he had intended, and to be as favorable as possible to the Waldenses.

The duke's son, Charles Emanuel, succeeded to the dominions of Savoy, and gave a full ratification of peace to the Waldenses, according to the last injunction of his father, though the ecclesiastics did all they could to persuade him to the contrary.

Notwithstanding the peace, the monks and inquisitors did all they could to oppress those of the reformed religion by the most insidious means; in particular, one Bartholomew Copin, of Lucerne, going to Ast, to dispose of some merchandise, happened to sup with some Roman catholics. One of the company, after supper, spoke with great asperity against the Waldenses, abused them in a most infamous manner, and charged them with almost every crime that could be committed. Copin was greatly enraged to hear his religion so falsely vilified, and the innocent professors of it so scandalously accused: he therefore entered into a strenuous defence of both, when the papist interrupting him, said, "Pray, sir, are you a Waldensian?" "I am," replied Copin. "Do you believe that God is in the host?" said the other. "I do not," said Copin. "Then your religion must be false indeed;" said the Roman catholic. "Not at all," answered Copin; "it is as true as God from whom it proceeds."

The papist thought this sufficient, and therefore asked no more questions that evening; but the next morning laid an information before the bishop.

Copin, being summoned to attend the ecclesiastical court, confessed the expressions he was charged with, when the bishop told him he must either recant or be punished. Copin replied, he had been provoked to what he had said, yet he would abide by it with his life; that he

had property and a family, but valued nothing so much as his soul; nor did he think that any one had a right to detain him for his opinion; that Turks and Jews were suffered to vend their merchandise without molestation, and therefore he thought it very hard to be denied that privilege.

The bishop committed him to prison, and the next day the secretary went to him, and told him that unless he acknowledged his error, his life would be in danger. To which he replied: "My life is in the hands of God, and I desire not to preserve it to the prejudice of the glory of my Redeemer: there are but a few paces in the journey to heaven, and I pray that the Almighty will not suffer me once to think of turning back, when I begin to travel that way."

At a second examination, great persuasions were used to induce him to recant, but in vain; for he said, "If I deny Christ before men, Christ will deny me to my heavenly Father." On hearing this, one of the priests present exclaimed in great wrath, "Go thy ways, thou cursed heretic, to all the devils in hell; and when they torment thee, thou shalt be sorry for not having taken the good counsel given thee here."

His wife and son had been sent for, that they might tempt him to recant; but as soon as he saw them, he exhorted them to patience and perseverance in their religion; saying, "God will prove a better husband, and a better father, than I could ever be." After taking a tender leave he sent them home, commanding them to wait the dispensations of Providence, and patiently to expect the results of his fate.

The bishop himself, after all, was puzzled to know what to do with Copin; for if he discharged him, he was apprehensive that others would be encouraged to speak their sentiments freely, thinking they might do it with impunity; and, on the contrary, if he openly put him to death, he feared it might be deemed a violation of the treaty

lately made between the duke and the Waldenses, and that himself might suffer as the first infringer of it. He therefore sent a messenger to the pope to know how to proceed; but before his return with the directions, Copin was found dead in prison!

It evidently appeared that he had been strangled; but as the murderer was unknown, this bishop thought proper to give out that he had hanged himself.

"Where public rage, and open malice fail,
Secret assassination will prevail."

FURTHER PERSECUTIONS IN THE VALLEYS OF PIEDMONT.



IOVANNI PELANCHI-

ON, for refusing to turn papist, was tied by one leg to the tail of a mule, and dragged through the streets of Lucerne,

amid the acclamations of an inhuman mob, who kept stoning him, and crying out, "He is possessed with the devil, so that neither stoning nor dragging him through the streets will kill him, for the devil keeps him alive." They then took him to the river-side, chopped off his head, and left that and his body unburied upon the bank of the stream.

MAGDALEN, the daughter of Peter Fontaine, a beautiful child of ten years of age, was violated and murdered by the soldiers. Another girl, of about the same age, they roasted alive at Villa Nova; and a poor woman, hearing the soldiers were coming toward her house, snatched up the cradle in which her infant son was asleep, and fled toward the woods. The soldiers, however, saw and pursued her, when she lightened herself by putting down the cradle and child, which the soldiers no sooner came to, than they murdered the infant, and continuing the pursuit, found the mother in a cave, where they first violated, and then cut her to pieces.

GIACOPO MICHELINO, chief elder of the church of Bobbio, and several other protestants, were hung up by means of hooks fixed in their flesh, and left to expire in the most excruciating tortures.

"Of all the monsters that the world pollute,
None is so savage as a human brute;
Man, when benevolence is once forgot,
Is one gross error, one prodigious blot."

GIOVANNI ROSTAGNAL, a venerable protestant, upward of fourscore years of age, had his nose and ears cut off, and slices cut from the fleshy parts of his body, till he bled to death.

Seven persons, viz.: Daniel Saleagio and his wife, Giovanni Durant, Lodwick Durant, Bartholomew Durant, Daniel Revel, and Paul Reynaud, had their mouths stuffed with gunpowder, which being set fire to, their heads were blown to pieces.

JACOB DIRONE, a schoolmaster of Rotara, for refusing to change his religion, was stripped quite naked; and after having been very indecently exposed, had the nails of his toes and fingers torn off with red-hot pincers, and holes bored through his hands with the point of a dagger. He then had a cord tied round his middle, and was led through the streets with a soldier on each side of him. At every turning, the soldier on his right-hand side cut a gash in his flesh, and the soldier on his left-hand side struck him with a bludgeon, both saying, at the same instant, "Will you go to mass? Will you go to mass?" He still replied in the negative to these interrogatories, and being at length taken to the bridge, they cut off his head on the balustrades, and threw both that and his body into the river.

PAUL GARNIER, a very pious protestant, had his eyes put out, was then flayed alive,

and being divided into four parts, his quarters were placed on four of the principal houses of Lucerne. He bore all his sufferings with the most exemplary patience, praised God as long as he could speak, and plainly evinced what confidence and resignation a good conscience can inspire.

DANIEL CARDON, of Rocappiata, being apprehended by some soldiers, they cut his head off, and having fried his brains, ate them. Two poor old blind women of St. Giovanni, were burnt alive; and a widow of La Torre, with her daughter, were driven into the river, and there stoned to death.

PAUL GILES, on attempting to run away from some soldiers, was shot in the neck: they then slit his nose, sliced his chin, stabbed him, and gave his carcase to the dogs.

Some of the Irish troops having taken eleven men of Garcigliana prisoners, they made a furnace red-hot, and forced them to push each other in till they came to the last man, whom they pushed in themselves.

MICHAEL GONET, a man of ninety, was burnt to death; Baptista Oudri, another old man, was stabbed; and Bartholomew Frasche had holes made in his heels, through which ropes being put, he was dragged by them to the jail, where his wounds mortified, and killed him.

MAGDALENE DE LA PEIRE, being pursued by some of the soldiers, and taken, was thrown down a precipice and dashed to pieces. Margaret Revella, and Mary Pravillerin, two very old women, were burnt alive; and Michael Bellino, with Ann Bocharino, were beheaded.

The son and daughter of a counsellor of Giovanni, were rolled down a steep hill together, and suffered to perish in a deep pit at the bottom. A tradesman's family, viz.: himself, his wife, and an infant in arms, were cast from a rock and dashed to pieces; and Joseph Chairer, and Paul Carniero, were flayed alive.

CYPRIANIA BUSTIA, being asked if he

would renounce his religion, and turn Roman catholic, replied, "I would rather renounce life, or turn dog." To which a priest answered, "For that expression you shall both renounce life and be given to the dogs." They accordingly dragged him to prison, where he continued a considerable time without food, till he was famished; after which they threw his corpse into the street before the prison, and it was devoured by dogs in a most shocking manner.

MARGARET SARETTA was stoned to death, and then thrown into the river; Antonio Bertina had his head cleft asunder; and Joseph Pont was cut through the middle of his body.

DANIEL MARIA, and his whole family, being ill of a fever, several papist ruffians broke into his house, telling him they were practical physicians, and would give them all present ease, which they did, by knocking the whole family on the head.

Three infant children of a protestant, named Peter Fine, were covered with snow, and stifled; an elderly widow, named Judith, was beheaded; and a beautiful young woman was stripped, and had a stake driven through her body, of which she expired.

LUCY, the wife of Peter Besson, a woman far gone in her pregnancy, who lived in one of the villages of the Piedmontese valleys, determined, if possible, to escape from such dreadful scenes as everywhere surrounded her: she, accordingly, took two young children, one in each hand, and set off toward the Alps. But on the third day of the journey she was taken in labor among the mountains, and delivered of an infant, who perished through the extreme inclemency of the weather, as did the two other children; for all three were found dead by her, and herself just expiring, by the person to whom she related the above particulars.

FRANCIS GROS, the son of a clergyman, had his flesh slowly cut from his body into small pieces, and put into a dish before him: two of his children were minced be-

fore his sight ; and his wife was fastened to a post, that she might behold all these cruelties practised on her husband and offspring. The tormentors, at length, being tired of exercising their cruelties, cut off the heads of both husband and wife, and then gave the flesh of the whole family to the dogs.

The *Sieur* THOMAS MARGHER fled to a cave, when the soldiers shut up the mouth, and he perished with famine. Judith Revelin, with seven children, were barbarously murdered in their beds ; and a widow of near fourscore years of age, was hewn to pieces by the soldiers.

JACOB ROSENO was ordered to pray to the saints, which he absolutely refused to do : some of the soldiers beat him violently with bludgeons to make him comply, but he still refusing, several of them fired at him, and lodged a great many balls in his body. As he was almost expiring, they cried to him, "Will you call upon the saints? Will you pray to the saints?" To which he answered, "No! No! No!" when one of the soldiers, with a broadsword, clove his head asunder, and put an end to his sufferings in this world ; for which, undoubtedly, he is gloriously rewarded in the next.

A soldier, attempting to violate a beautiful young woman, named Susanna Giacquin, she made a stout resistance, and in

the struggle pushed him over a precipice, when he was dashed to pieces by the fall. His comrades, instead of admiring the virtue of the young woman, and applauding her for so nobly defending her chastity, fell upon her with their swords, and cut her to pieces.

GIOVANNI PULLIUS, a poor peasant of La Torre, being apprehended as a protestant by the soldiers, was ordered, by the marquis of Pionossa, to be executed in a place near the convent. When he came to the gallows, several monks attended, and did all they could to persuade him to renounce his religion. But he told them, he never would embrace idolatry, and that he was happy in being thought worthy to suffer for the name of Christ. They then put him in mind of what his wife and children, who depended upon his labor, would suffer after his decease : to which he replied, "I would have my wife and children, as well as myself, to consider their souls more than their bodies, and the next world before this : and with respect to the distress I may leave them in, God is merciful, and will provide for them while they are worthy of his protection." Finding the inflexibility of this poor man, the monks cried, "Turn him off, turn him off:" which the executioner did almost immediately, and the body being afterward cut down, was flung into the river.

MORE PERSECUTIONS IN THE VALLEYS OF PIEDMONT.



PAUL CLEMENT, an elder of the church of Rossana, being apprehended by the monks of a neighboring monastery, was carried to the market place of that town, where some protestants having just been executed by the soldiers, he was shown the dead bodies, in order that the sight

might intimidate him. On beholding the shocking objects, he said, calmly : "You may kill the body, but you can not prejudice the soul of a true believer ; but, with respect to the dreadful spectacles which you have here shown me, you may rest assured, that God's vengeance will overtake the murderers of those poor people, and punish them for the innocent blood they

have spilt." The monks were so exasperated at this reply, that they ordered him to be hung up directly; and while he was hanging, the soldiers amused themselves in shooting at the body as at a mark.

DANIEL RAMBAUT, of Villaro, the father of a numerous family, was apprehended, and, with several others, committed to prison in the jail of Paysana. Here he was visited by several priests, who, with continual importunities, did all they could to persuade him to renounce the protestant religion, and turn papist; but this he peremptorily refused, and the priests finding his resolution, pretended to pity his numerous family, and told him, that he might yet save his life, if he would subscribe to the belief of the following articles:—

1. The real presence in the host.
2. Transubstantiation.
3. Purgatory.
4. The pope's infallibility.
5. That masses said for the dead will release souls from purgatory.
6. That praying to saints will procure the remission of sins.

M. Rambaut told the priests, that neither his religion, his understanding, nor his conscience, would suffer him to subscribe any of the articles, for the following reasons:—

1. That to believe the real presence in the host, is a shocking union of both blasphemy and idolatry.

2. That to fancy the words of consecration performs what the papists call transubstantiation, by converting the wafer and wine into the real and identical body and blood of Christ, which was crucified, and which afterward ascended into heaven, is too gross an absurdity for even a child to believe, who was come to the least glimmering of reason, and that nothing but the most blind superstition could make the Roman catholics put a confidence in anything so completely ridiculous.

3. That the doctrine of purgatory was more inconsistent and absurd than a fairy tale.

4. That the pope's being infallible was an impossibility, and the pope arrogantly laid claim to what could belong to God only, as a perfect being.

5. That saying masses for the dead was ridiculous, and only meant to keep up a belief in the fable of purgatory, as the fate of all is finally decided, on the departure of the soul from the body.

6. That praying to saints for the remission of sins, is misplacing adoration; as the saints themselves have occasion for an intercessor in Christ. Therefore, as God only can pardon our errors, we ought to sue to him alone for pardon.

The priests were so highly offended at M. Rambaut's answers to the articles to which they would have had him subscribe, that they determined to shake his resolution by the most cruel method imaginable: they ordered one joint of his fingers to be cut off every day, till all his fingers were gone; they then proceeded in the same manner with his toes; afterward they alternately cut off daily, a hand and a foot; but finding that he bore his sufferings with the most admirable patience, increased both in fortitude and resignation, and maintained his faith with steadfast resolution, and unshaken constancy, they stabbed him to the heart, and then gave his body to be devoured by dogs.

PETER GABRIOLA, a protestant gentleman of considerable eminence, being seized by a troop of soldiers, and refusing to renounce his religion, they hung a great number of little bags of gunpowder about his body, and then setting fire to them blew him up.

ANTHONY, the son of Samuel Catieris, a poor dumb lad who was extremely inoffensive, was cut to pieces by a party of the troops; and soon after the same ruffians entered the house of Peter Moniriat, and cut off the legs of the whole family, leaving them to bleed to death, as they were unable to assist themselves, or to help each other.

PERSECUTIONS IN GERMANY.



THE persecutions in Germany having subsided many years, again broke out in 1630, on account of the war, between the emperor, and the king of Sweden, for the latter was a protestant prince, and consequently the protestants of Germany espoused his cause, which greatly exasperated the emperor against them.

The imperialists having laid siege to the town of Passewalk (which was defended by the Swedes), took it by storm, and committed the most horrid cruelties on the occasion. They pulled down the churches, burnt the houses, pillaged the properties, massacred the ministers, put the garrison to the sword, hanged the townsmen, violated the women, smothered the children, &c., &c.

A most bloody tragedy was transacted at Magdeburg, in the year 1631. The generals, Tilly and Pappenheim, having taken that protestant city by storm, upward of twenty thousand persons, without distinction of rank, sex, or age, were slain during the carnage, and six thousand were drowned in attempting to escape over the river Elbe. After this fury subsided, the remaining inhabitants were stripped, severely scourged, had their ears cropped, and being yoked together like oxen, were turned adrift.

The town of Hoxter was taken by the popish army, and all the inhabitants as well as the garrison were put to the sword; when the houses being set on fire, the bodies were consumed in the flames.

At Griphenburg, when the imperial forces prevailed, they shut up the senators in the senate-chamber, and surrounding it by lighted straw, suffocated them.

Franhental surrendered upon articles of capitulation, yet the inhabitants were as

cruelly used as at other places, and at Heidelberg many were shut up in prison and starved.

The cruelties used by the imperial troops, under Count Tilly in Saxony, are thus enumerated:—

Half-strangling, and recovering the persons again repeatedly.

Rolling sharp wheels over the fingers and toes.

Pinching the thumbs in a vice.

Forcing the most filthy things down the throats, by which many were choked.

Tying cords round the head so tight that the blood gushed out of the eyes, nose, ears, and mouth.

Fastening burning matches to the fingers, toes, ears, arms, legs, and even tongue.

Putting powder in the mouth and setting fire to it, by which the head was shattered to pieces.

Tying bags of powder to all parts of the body, by which the person was blown up.

Drawing cords backward and forward through the fleshy parts.

Making incisions with bodkins and knives in the skin.

Running wires through the noses, ears, lips, &c.

Hanging protestants up by the legs, with their heads over a fire, by which they were smoke-dried.

Hanging up by one arm till it was dislocated.

Hanging upon hooks by the ribs.

Baking many in hot ovens.

Forcing people to drink till they burst.

Fixing weights to the feet, and drawing up several with pulleys.

Hanging,

Stifling,

Roasting,

Stabbing,

Frying,

Strangling,

Burning,

Broiling,

Crucifying,

Immuring,

Racking,	Poisoning,
Violating,	Cutting off tongue,
Ripping open,	nose, ears, &c.,
Breaking the bones,	Sawing off the limbs,
Rasping off the flesh,	Hacking to pieces,
Tearing with wild horses,	Drawing by the heels through the streets,
Drowning.	

These enormous cruelties will be a perpetual stain on the memory of Count Tilly, who not only permitted, but even commanded his troops to put them in practice. Wherever he came, the most horrid barbarities and cruel depredations ensued: famine and conflagration marked his progress; for he destroyed all the provisions he could not take with him, and burnt all the towns before he left them; so that the full result of his conquests were murder, poverty, and desolation.

An aged and pious divine they stripped, tied him on his back upon a table, and fastened a large fierce cat upon his belly. They then pricked and tormented the cat in such a manner, that the creature, with rage, tore his belly open, and gnawed his bowels.

Another minister and his family were seized by these inhuman monsters; when they violated his wife and daughter before his face, stuck his infant son upon the point of a lance, and then surrounding him with his whole library of books, they set fire to them, and he was consumed in the midst of the flames.

In Hesse-Cassel some of the troops entered an hospital, in which were principally mad women, when stripping the poor wretches, they made them run about the streets for their diversion, and then put them to death.

In Pomerania, some of the imperial troops entering a small town, seized upon all the young women, and girls of upward of ten years, and then placing their parents in a circle, they ordered them to sing psalms, while they violated their children, or else they swore they would cut them to pieces afterward. They then took

all the married women who had young children, and threatened, if they did not consent to the gratification of their lusts, to burn their children before their faces in a large fire which they had kindled for that purpose.

A band of Count Tilly's soldiers meeting with a company of merchants belonging to Basil, who were returning from the great market of Strasburg, they attempted to surround them: all escaped, however, but ten, leaving their properties behind. The ten who were taken begged hard for their lives; but the soldiers murdered them, saying, "You must die because you are heretics, and have got no money."

The same soldiers met with two countesses, who, together with some young ladies, the daughters of one of them, were taking an airing in a landau. The soldiers spared their lives, but treated them with great indecency, and having stripped them, bade the coachman drive on.

* * * * *

By the means and mediation of Great Britain, peace was at length restored to Germany, and the protestants remained unmolested for several years, till some new disturbances broke out in the palatinate, which were thus occasioned:—

The great church of the Holy Ghost, at Heidelberg, had for many years been equally shared by the protestants and Roman catholics, in this manner: the protestants performed divine service in the nave or body of the church, and the Roman catholics celebrated mass in the choir. Though this had been the custom time immemorial, the elector palatine, at length, took it into his head not to suffer it any longer, declaring, that as Heidelberg was the place of his residence, and the church of the Holy Ghost, the cathedral of his principal city, divine service ought to be performed only according to the rites of the church of which he was a member. He then forbade the protestants to enter the church, and put the papists in possession of the whole.

The aggrieved people applied to the protestant powers for redress, which so much exasperated the elector, that he suppressed the Heidelberg catechism. The protestant powers, however, unanimously agreed to demand satisfaction, as the elector, by this conduct, had broke an article of the treaty of Westphalia; and the courts of Great Britain, Prussia, Holland, &c., sent deputies to the elector, to represent the injustice of his proceedings, and to threaten, unless he changed his behavior to the protestants in the palatinate, that they would treat their Roman catholic subjects with the greatest severity. Many violent disputes took place between the protestant powers, and those of the elector, and these were greatly augmented by the following accident: The coach of the Dutch minister standing before the door of the resident sent by the prince of Hesse, the host was, by chance, carrying to a sick person; the coachman took not the least notice, which those who attended the host observing, pulled him from his box, and compelled him to kneel: the violence to the domestic of a public minister was highly resented by all the protestant deputies; and, still more to heighten these differences, the protestants presented to the deputies three additional articles of complaint.

1. That military executions were ordered against all protestant shoemakers who should refuse to contribute to the masses of St. Crispin.

2. That the protestants were forbid to work on popish holydays, even in harvest time, under very heavy penalties, which occasioned great inconveniences, and considerably prejudiced public business.

3. That several protestant ministers had been dispossessed of their churches, under pretence of their having been originally founded, and built by Roman catholics.

The protestant deputies, at length, became so serious, as to intimate to the elector, that force of arms should compel him to do the justice he denied to their representations. This menace brought him to

reason, as he well knew the impossibility of carrying on a war against the powerful states who threatened him. He, therefore, agreed, that the use of the body of the church of the Holy Ghost should be restored to the protestants. He restored the Heidelberg catechism, put the protestant ministers again into possession of the churches of which they had been dispossessed, allowed the protestants to work on popish holydays; and ordered, that no person should be molested for not kneeling when the host passed by.

These things he did through fear; but to show his resentment to his protestant subjects, in other circumstances where protestant states had no right to interfere, he totally abandoned Heidelberg, removing all the courts of justice to Mannheim, which was entirely inhabited by Roman catholics. He likewise built a new palace there, making it his place of residence; and, being followed by the Roman catholics of Heidelberg, Mannheim became a flourishing place.

In the meantime the protestants of Heidelberg sunk into poverty, and many of them became so distressed, as to quit their native country, and seek an asylum in protestant states. A great number of these coming into England, in the time of Queen Anne, were cordially received, and met with a most humane assistance, both by public and private donations.

In 1732, about thirty thousand protestants were, contrary to the treaty of Westphalia, driven from the archbishopric of Saltzburg. They went away in the depth of winter, with scarce clothes to cover them, and without provisions, not having permission to take anything with them. The cause of these poor people not being publicly espoused by such states as could obtain them redress, they emigrated to various protestant countries, and settled in places where they could enjoy the free exercise of their religion, without hurting their consciences, and live free from the trammels of popish superstition, and the chains of papal tyranny.

At the Hague, four Dutch clergymen

suffered death for turning protestants, after having been confined for a very considerable space of time. (See engraving.)

Their names were,

Rev. Arent Vas.

Rev. Adrian Jan.

Rev. Sybrand Janson.

Rev. Walter Simonson.

They were first publicly declared heretics, and then degraded. The ceremony of degradation was performed in this manner: being clad in sacerdotal habits, they were brought before a bishop, and two abbots. The abbots cut off some of their hair, scraped the crowns of their heads with a knife, and likewise scraped the tips of the fingers, with which they had made the elevation at the altar. The bishop then pulled off their habits, saying, "I strip you of the robe of righteousness." To which one of the clergymen replied, "Not so, but rather of the robe of unrighteousness;" and then looking sternly at the bishop, he went on thus: "You knew the truth formerly yourself, but have maliciously rejected it; but you must give an account of your actions at the day of judgment." The bishop trembled, and the spectators were struck with amazement, as the person who uttered the words was a learned, pious, honest, and venerable man, being seventy years of age. When the victims were delivered over to the magistrate, the bishop desired him to

be as favorable as possible to them, which ridiculous affectation of kindness occasioned the clergyman who spoke the before-mentioned words to exclaim in Latin, "Quam Pharisae!" implying, "How Pharisaeical!" or, "How hypocritical is such behavior!" At the place of execution, Adrian Jan's father cried out: "Dear son, suffer courageously, a crown of eternal life is prepared for you." The officers prevented him from proceeding, but the martyr's sister, who was in another place among the crowd of spectators, exclaimed with a loud voice: "Brother, be courageous; your sufferings will not last long; the door of eternal life is open to you." They were first strangled, and then burnt, amidst the lamentations of some thousands of spectators, who would have rescued them but for the Spanish guards; and could not but severely regret, that men of the most unspotted characters, and inoffensive lives, should be put to violent deaths, only for differing in opinion from their persecutors.

"But what the martyrs here sustain,
Is only transitory pain:
Tortures just felt, and quickly o'er,
That when once past torment no more:
While heavenly bliss rewards bestows,
And joys eternal heal their woes,
But what's the persecutor's fate?
The stings of conscience, heavenly hate;
A dreaded death for blood that's shed,
With horrors planted round the bed;
A fate in endless fire to dwell,
A lasting residence in hell."

PERSECUTIONS IN LITHUANIA.



HE persecutions in Lithuania began in 1648, and were carried on with great severity by the Cossacks and Tartars.

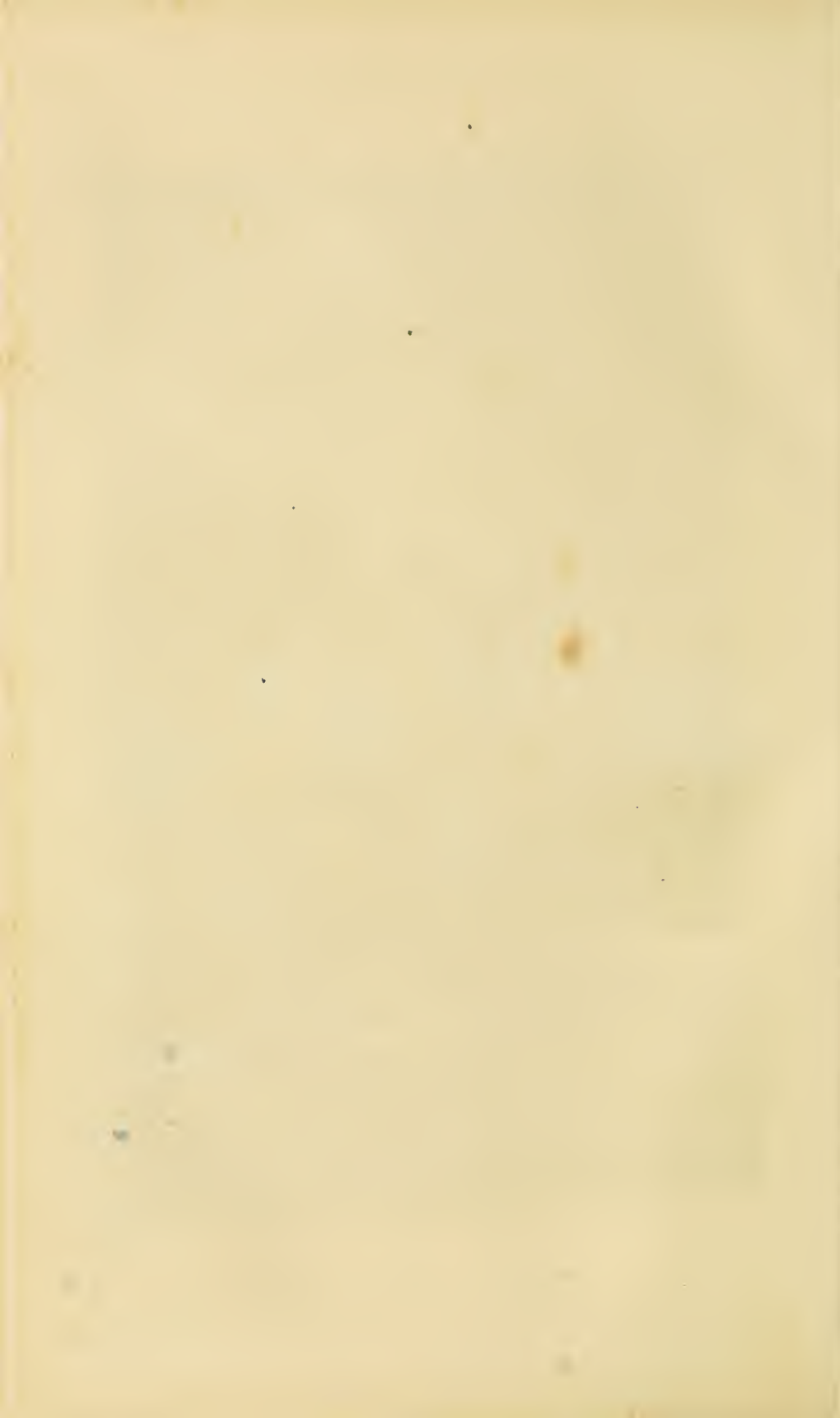
The cruelty of the Cossacks was such, that even the Tartars, at last, grew ashamed of it, and rescued some of the intended victims from their hands.

The cruelties exercised were these:—

- Skinning alive.
- Cutting off hands.
- Taking out the bowels.
- Cutting the flesh open.
- Putting out the eyes.
- Beheading.
- Scalping.
- Cutting off feet.



FOUR DUTCH PROTESTANT MINISTERS BURNT.—Page 121.



Boring the shin bones.
 Pouring melted lead into the flesh.
 Hanging.
 Stabbing, and
 Sending to perpetual banishment.

The Russians taking advantage of the devastations which had been made in the country, and of its incapability of defence, entered it with a considerable army, and, like a flood, bore down all before them. Everything they met was an object of destruction; they razed cities, demolished castles, ruined fortresses, sacked towns, burnt villages, and murdered people. The ministers of the gospel were peculiarly marked out as the objects of their displeasure, though every worthy Christian was liable to the effects of their cruelty.

ADRIAN CHALINSKY, a clergyman venerable for his age, conspicuous for his piety, and eminent for his learning, was suddenly seized upon in his own house, partially tried, and speedily condemned. Having his hands and legs tied behind him, he was roasted alive by a slow fire, only a few chips, and a little straw, being lighted at a time, in order to make his death more lingering. (See engraving.)

A father and son, named SMOLSKY, both ministers near Vilna, had their heads sawed off. A clergyman, in the town of Hawloczen, named Slawinskin, was cut piecemeal by slow degrees. Some perished by being exposed, during the frosty season, to the inclemency of the weather: many were flayed alive, several hacked to pieces, and great numbers sent into slavery.

As Lithuania recovered itself after one persecution, succeeding enemies again destroyed it. The Swedes, the Prussians, and the Courlanders, carried fire and sword through it, and continual calamities, for some years, attended that unhappy district. It was then attacked by the prince of Transylvania, who had in his army, exclusive of his own Transylvanians, Hungarians, Moldavians, Servians, Walachians, &c. These, as far as they penetrated, wasted the country, destroyed the churches,

rified the nobility, burnt the houses, enslaved the healthy, and murdered the sick.

A clergyman, who wrote an account of the misfortunes of Lithuania, in the seventeenth century, says, "In consideration of these extremities, we can not but adore the judgment of God poured upon us for our sins, and deplore our sad condition. Let us hope for a deliverance from his mercy, and wish for restitution in his benevolence. Though we are brought low, though we are wasted, troubled, and terrified, yet his compassion is greater than our calamities, and his goodness superior to our afflictions. Our neighbors hate us at present, as much as our more distant enemies did before: they persecute the remnant of us still remaining, deprive us of our few churches left, banish our preachers, abuse our schoolmasters, treat us with contempt, and oppress us in the most opprobrious manner. In all our afflictions the truth of the gospel shone among us, and gave us comfort; and we only wished for the grace of Jesus Christ (not only to ourselves, but to soften the hearts of our enemies), and the sympathy of our fellow Christians."

The reflections of this pious minister, who imputes the sufferings of the Lithuanian protestants to their own crimes, in not practising the truths they understood, and conforming to the gospel which they believed; and his hopes for relief from the merits of Jesus Christ brings to our recollection one of the finest pieces of poetry in the French language, called the *Repentant Libertine*, by Monsieur Barreaux, a new translation of which we here present to our readers:—

"Almighty God! though you, as mankind's friend,
 Excuse their follies, and their joys extend,
 Yet my great faults thy vengeance must demand,
 And call for thunder even from mercy's hand:
 Yes, such my crimes, such my offences are,
 They leave not justice any room to spare;
 Heaven's interest demands I should not live;
 Thy clemency itself the stroke must give.
 Strike then the blow, o'erwhelm me with my woes,
 Let not my tears thy equity oppose:
 Then thunders roar, and forked lightnings blaze,
 In perishing the avenging hand I'll praise;
 For whosoever thy dreadful thunders fall,
 The blood of Christ redeems me from them all."

PERSECUTIONS IN POLAND; DESTRUCTION OF THE CITY OF LESNA.



T has been the fate of many pious people, in all ages of the world, to bear the cross of Christ, and suffer persecutions on account of their opinions; for *those who are born after the flesh* have always been enemies to *such as are born after the spirit*.

The protestants of Poland were persecuted in a dreadful manner. The ministers in particular were treated with the most unexampled barbarity; some having their tongues cut out, because they had preached the gospel truths; others being deprived of their sight, on account of having read the Bible; and great numbers were cut to pieces, for not recanting.

Private persons were put to death by various methods; the most cruel being usually preferred. Women were murdered without the least regard to their sex; and the persecutors even went so far as to cut off the heads of sucking babes, and fasten them to the breasts of their mothers.

Even the solemnity of the grave did not exempt the bodies of protestants from the malice of persecutors; for they sacrilegiously dug up the bodies of many eminent persons, and either cut them to pieces, and exposed them to be devoured by birds and beasts, or hung them up in conspicuous and public places.

Among the devastations made by the persecutions, the most important was the destruction of the noble city of Lesna, in Great Poland. A particular and circumstantial account of the cruel transactions attending the ruin of that city, having been published by some who were witnesses of, and materially concerned in the sufferings that ensued, we shall select such parts of the narrative as are most interesting and consonant to the plan of our work.

Lesna, which word implies a *grove of*

hazel-trees, was originally a village in Poland, on the confines of the lower Silesia. It rose, however, to the dignity of a city, and became both populous and opulent. Religion was here reformed by the illustrious Andrew, count palatine of Bernstein, according to the rights of the Bohemian confession; and so well accepted were the pure doctrines of the gospel, that Lesna became a kind of metropolis for protestantism in that part of the country.

At the time of the Bohemian persecution, in 1620, many protestants fled to Poland, most of whom settled at Lesna. The number of these was greatly increased in A. D. 1628 and 1629, when a fierce persecution raged in Bohemia and Silesia. By the addition of such numbers of inhabitants, Lesna became so considerable as to have three market-places, four churches, above twenty considerable streets, and a public seminary of learning.

The citizens then surrounded the city by a wall, encompassed it with a trench, erected gates for ornaments, built towers for its defence, and constructed a noble town-house for public proceedings. Hence Lesna became a mart of trade, a seat of politeness, and an asylum for the distressed: religion flourished, manufactures thrived, and industry was encouraged.

The Roman catholics viewing with envy the thriving state of religion in Lesna, strove to injure that city by every means in their power. Their first attack was, by several accusations laid before Sigismund, king of Poland, suggesting, that "Lesna was a confluence for men of all nations, a den of outlaws, an asylum for heretics, and a receptacle of traitors to the king and government."

Luckily the king disbelieved the calumnies, and thus the Roman catholics were defeated in their malicious intentions.



ADRIAN CHALINSKY ROASTED ALIVE.—Page 125.

THE RISE AND PROGRESS OF THE INQUISITION IN SPAIN AND PORTUGAL.



WHEN the reformed religion began to diffuse the gospel light throughout Europe, Pope Innocent the Third entertained great fear for the Romish church. Unwilling that the spirit of free inquiry should gain ground, or that the people should attain more knowledge than the priests were willing to admit, he determined to impede, as much as possible, the progress of reformation. He accordingly instituted a number of *inquisitors*, or persons who were to make inquiry after, apprehend, and punish heretics, as the reformed were called by the papists.

At the head of these inquisitors was one Dominic, who had been canonized by the pope, in order to render his authority the more respectable. Dominic, and the other inquisitors, spread themselves into various Roman catholic countries, and treated the protestants with the utmost severity. In process of time, the pope not finding these roving inquisitors so useful as he had imagined, resolved upon the establishment of fixed and regular courts of inquisition. After the order for these regular courts, the first office of inquisition was established in the city of Thoulouse, and Dominic became the first regular inquisitor, as he had before been the first roving inquisitor.

Courts of inquisition were now erected in several countries; but the Spanish inquisition became the most powerful, and the most dreaded of any. Even the kings of Spain themselves, though arbitrary in all other respects, were taught to dread the power of the lords of the inquisition; and the horrid cruelties they exercised compelled multitudes, who differed in opinion from the Roman catholics, carefully to conceal their sentiments.

The most zealous of all the popish monks, and those who most implicitly obeyed the church of Rome, were the Dominicans and Franciscans: these, therefore, the pope thought proper to invest with an exclusive right of presiding over, and managing the different courts of inquisition. The friars of those two orders were always selected from the very dregs of the people, and therefore were not troubled with punctilios of honor: they were obliged, by the rules of their respective orders, to lead very austere lives, which rendered their manners unsocial and brutish, and, of course, the better qualified them for the employment of inquisitors.

The pope now thought proper to give the inquisitors the most unlimited powers, as judges delegated by him, and immediately representing his person: they were permitted to excommunicate, or sentence to death, whom they thought proper, upon the most slight information of heresy. They were allowed to publish crusades against all whom they deemed heretics, and enter into leagues with sovereign princes, to join those crusades with their forces.

In 1244 their powers were further increased by the emperor Frederic the Second, who declared himself the protector and friend of all inquisitors, and published two very cruel edicts, viz. :—

1. That all heretics, who continued obstinate, should be burnt :
2. That all heretics, who repented, should be imprisoned for life.

This zeal in the emperor for the inquisitors, and the Roman catholic persuasion, arose from a report which had been propagated throughout Europe, that he intended to renounce Christianity, and turn Mahometan; the emperor, therefore, attempted, by the height of bigotry, to con-

tradict the report, and to show his attachment to popery by cruelty.

The officers of the inquisition are :—

Three inquisitors, or judges ;

A fiscal proctor ;

Two secretaries ;

A magistrate ;

A messenger ;

A receiver ;

A jailer ;

An agent of confiscated possessions ;

Several assessors, counsellors, executioners, physicians, surgeons, doorkeepers, familiars, and visiters, who are all sworn to secrecy.

The principal accusation against those who are subject to this tribunal is heresy, which comprises all that is spoken, or written, against any of the articles of the creed, or the traditions of the Romish church. The other articles of accusation are, renouncing the Roman catholic persuasion, believing that persons of any other religion may be saved, or even admitting that the tenets of any but papists are, in the least, reasonable or proper. We shall mention two other things which incur the most severe punishments, and show the inquisitors, at once, in an absurd and a tyrannical light, viz. : To disapprove of any action done by the inquisition, or disbelieve anything said by an inquisitor.

The grand article heresy comprises many subdivisions ; and, upon a suspicion of any of these, the party is immediately apprehended : advancing an offensive proposition ; failing to impeach others who may advance such contemning church ceremonies ; defacing idols ; reading books condemned by the inquisition ; lending such books to others to read ; deviating from the ordinary practices of the Romish church ; letting a year pass without going to confession ; eating meat on fast-days ; neglecting mass ; being present at a sermon preached by a heretic ; not appearing when summoned by the inquisition ; lodging in the house of, contracting a friendship with, or making a present to a heretic ; assisting

a heretic to escape from confinement, or visiting one in confinement, are all matters of suspicion, and prosecuted accordingly. Nay, all Roman catholics were commanded, under pain of excommunication, to give immediate information, even of their nearest and dearest friends, if they judged them to be what was called heretics, or *anywise* inclined to heresy.

Those who give the least countenance or assistance to protestants, are called *fau-tors*, or *abettors of heresy*, and the accusations against these usually turn upon some of the following points : comforting such as the inquisition have begun to prosecute ; assisting, or not informing against such, if they should happen to escape ; concealing, abetting, advising, or furnishing heretics with money ; visiting, writing to, or sending them subsistence ; secreting, or burning books and papers, which might serve to convict them.

The inquisition likewise takes cognizance of such as are accused of being

Magicians ; Soothsayers ;

Witches ; Wizards ;

Blasphemers, Common swearers :

and of such who read, or even possess the Bible in the common language, the Talmud of the Jews, or the Alcoran of the Mahometans.

Upon all occasions the inquisitors carry on their processes with the utmost severity, and punish those who offend them with the most unparalleled cruelty. A protestant has seldom any mercy shown him ; and a Jew, who turns Christian, is far from being secure ; for if he is known to keep company with another new-converted Jew, a suspicion immediately arises that they privately practise together some Jewish ceremonies ; if he keeps company with a person who was lately a protestant, but now professes popery, they are accused of plotting together ; but if he associates with a Roman catholic, an accusation is often laid against him for only pretending to be a papist, and the consequence is, a confiscation of his effects as a punishment for his in-



SPANISH INQUISITION—DIFFERENT MODES OF TORTURE.—Page 129.



sincerity, and the loss of his life if he complains of ill usage.

A defence in the inquisition is of little use to the prisoner, for a suspicion only is deemed sufficient cause of condemnation, and the greater his wealth the greater his danger. The principal part of the inquisitors' cruelties is owing to their rapacity: they destroy the life to possess the property; and, under the pretence of zeal, plunder each obnoxious individual.

A prisoner to the inquisitors is never allowed to see the face of his accuser, or of the witnesses against him, but every method is taken, by threats and tortures, to oblige him to accuse himself, and by that means corroborate their evidence. If the jurisdiction of the inquisition is not fully allowed, vengeance is denounced against such as call it in question; or if any of its officers are opposed, those who oppose them are almost certain to be sufferers for their temerity; the maxim of the inquisition being, to strike terror, and awe those who are the objects of its power, into obedience. High birth, distinguished rank, great dignity, or eminent employments, are no protections from its severities; and the lowest officers of the inquisition can make the highest characters tremble.

Such are the circumstances which subject a person to the rage of the inquisition, and the modes of beginning the process are four in number.

1. To proceed by imputation, or prosecute on common report.

2. To proceed by the information of any indifferent person who chooses to impeach another.

3. To found the prosecution on the information of those spies who are regularly retained by the inquisition.

4. To prosecute on the confession of the prisoner himself.

When a prisoner is summoned to appear before the inquisition, the best method (unless he is sure of escaping by flight) is immediately to obey the summons; for though really innocent, the least delay increases

his criminality in the eye of the inquisitors, as one of their maxims is, that backwardness to appear always indicates guilt in the person summoned; and if he escapes, it is the same as perpetual banishment, for should such ever return, the most cruel death would be the certain consequence.

The inquisitors never *forget* or *forgive*; length of time can not efface their resentments; nor can the humblest concessions, or most liberal presents, obtain a pardon: they carry the desire of revenge to the grave, and would have both the property and lives of those who have offended them. Hence, when a person once accused to the inquisition, after escaping, is retaken, he ought seriously to prepare himself for martyrdom, and arm his soul against the fear of death. Every person, in such a situation, ought to be composed for the awful occasion, without expectation of remedy; and to adopt similar sentiments to the following, written by a clergyman for such trying occasions:—

"How shall I stand the test of fire,
Or in the flames resign my breath!
Lord! my reluctant soul inspire,
Raise me above the fear of death.

"Oh! what a worldly mind have I,
How indolent, how free from care!
In sloth and carnal ease I live,
Averse to abstinence and prayer.

"What if the sentence now should pass,
That I must die within an hour!
What paleness would o'erspread my face,
What bitter grief my heart o'erpower.

"How shall my pampered body bear
The fiery furnace, or the stake!
Let me for Jesus' truth declare,
And bid defiance to the rack.

"Recover, Lord, my strength, before
You bring me to a martyr's death;
Nor let me death's grim rage explore,
Until I have a martyr's faith."

When a positive accusation is given, the inquisitors direct an order under their hands to the executioner, who takes a certain number of familiars with him to assist in the execution. The calamity of a man under such circumstances can scarce be described, he being probably seized when surrounded by his family, or in company with his friends. Father, son, brother, sister,

husband, wife, must quietly submit ; none dare resist or even speak ; either would subject them to the punishment of the devoted victim. No respite is allowed to settle the most important affairs, but the prisoner is instantaneously hurried away.

Hence we may judge how critically dangerous must be the situation of persons who reside in countries where there is an inquisitorial tribunal ; and how carefully cautious all states ought to be who are not cursed with such an arbitrary court, to prevent its introduction. In speaking of this subject, an eloquent author pathetically says : " How horrid a scene of perfidy and inhumanity ? What kind of community must that be whence gratitude, love, and a mutual forbearance with regard to human frailties, are banished ! What must that tribunal be which obliges parents not only to erase from their minds the remembrance of their own children, to extinguish all those keen sensations of tenderness and affection wherewith nature inspires them, but even to extend their inhumanity so far as to force them to commence their accusers, and consequently to become the cause of the cruelties inflicted upon them ! What ideas ought we to form to ourselves of a tribunal, which obliges children not only to stifle every soft impulse of gratitude, love, and respect, due to those who gave them birth, but even forces them, and that under the most vigorous penalties, to be spies over their parents, and to discover to a set of merciless inquisitors, the crimes, the errors, and even the little lapses to which they are exposed by human frailty ! In a word, a tribunal which will not permit relations, when imprisoned in its horrid dungeons, to give each other the succors, or perform the duties which religion enjoins, must be of an infernal stamp. What disorder and confusion must such conduct give rise to, in a tenderly affectionate family ! An expression innocent in itself, and perhaps, but too true, shall, from an indiscreet zeal, or a panic fear, give infinite uneasiness to a family ; shall ruin its peace entirely, and

perhaps cause one or more of its members to be the innocent unhappy victims of the most barbarous of all tribunals. What distractions must necessarily break forth in a house where the husband and wife are at variance, or the children loose and wicked ! Will such children scruple to sacrifice a father, who endeavors to restrain them by his exhortations, by reproofs, or paternal corrections ? Will not they rather, after plundering his house to support their extravagance and riot, readily deliver up their unhappy parent to all the horrors of a tribunal, founded on the blackest injustice ? A riotous husband, or a loose wife, have an easy opportunity, assisted by means of the persecutions in question, to rid themselves of one who is a check to their vices, by delivering him or her up to the rigors of the inquisition."

When the inquisitors have taken umbrage against an innocent person, all expedients are used to facilitate condemnation ; false oaths and testimonies, founded on perjury, are directed by the virulence of prejudice to find the accused guilty ; and all laws divine and human, all institutions, moral and political, are sacrificed to bigoted revenge.

When a person accused is taken, and imprisoned, his treatment is deplorable indeed. The jailers first begin by searching him for books or papers which may tend to his conviction, or for instruments which might be employed in self-murder, or breaking from the place of confinement. But it is to be observed, that the obvious articles of the search are not the only things taken from a prisoner ; but the conscientious jailers make free with money, rings, buckles, apparel, &c., under various pretences, such as, that money or rings may be swallowed, to the great detriment of the prisoner's health ; the prongs of buckles may be used to take away life ; by means of a neckcloth or a pair of garters a prisoner may hang himself, &c. Then he is robbed under the plausible pretext of humanity, and used ill through pretended tenderness.

When the prisoner has been searched under the name of care, and robbed beneath the mask of justice, he is committed to prison by way of security. "Here," says an authentic writer, "he is conveyed to a dungeon, the sight of which must fill him with horror, torn from his family and friends, who are not allowed access, or even to send him one consolatory letter, or take the least step in his favor in order to prove his innocence. He sees himself instantly abandoned to his inflexible judges, to melancholy and despair, and even often to his most inveterate enemies, quite uncertain of his fate. Innocence on such an occasion is a weak reed, nothing being easier than to ruin an innocent person."

Death is usually the portion of a prisoner, the mildest sentence being imprisonment for life; yet the inquisitors proceed by degrees, at once subtle, slow, and cruel. The jailer first of all insinuates himself into the prisoner's favor, by pretending to wish him well, and advise him well, and, among other hints falsely kind, tells him to petition for a hearing.

This is the worst thing a prisoner can do, for the mere petition is deemed a supposition of guilt, and he is persuaded to it only with a view to entrap him. When he is brought before the consistory, the first demand is, "What is your request?"

The prisoner very naturally answers that he would have a hearing.

One of the inquisitors replies, "Your hearing is this—confess the truth—conceal nothing, and rely on our mercy."

If the prisoner makes a confession of any trifling affair, they immediately found an indictment on it: if he is mute, they shut him up without light, or any food but a scanty allowance of bread and water till he overcomes his obstinacy, as they call it; and if he declares he is innocent, they torment him, till he either dies with the torment, or confesses himself guilty.

Upon the re-examinations of such as confess, they continually say: "You have not been sincere, you tell not all—you keep

many things concealed, and therefore must be remanded to your dungeon." When those who stood mute are called for re-examination, if they continue silent, such tortures are ordered as will either make them speak, or kill them; and when those who proclaim their innocence are re-examined, a crucifix is held before them, and they are solemnly exhorted to take an oath of their confession of faith. This brings them to the test, they must either swear they are Roman catholics, or acknowledge they are not. If they acknowledge they are not Roman catholics they are proceeded against as heretics. If they acknowledge they are Roman catholics, a string of accusations is brought against them, to which they are obliged to answer extempore, no time being given even to put their answer into proper method.

After they have verbally answered, pen, ink, and paper, are given them, in order to produce a written answer, which it is required shall in every degree coincide with the verbal answer. If the verbal and the written answer, differ, the prisoners are charged with prevarication, if one contains more than the other with wishing to conceal certain circumstances; if they both agree, they are accused with premeditated artifice.

"But to condemn, beneath their laws,
Reason and truth are turned to flaws;
Sincerity is forced to 'bey
The inquisition's tyrant sway;
Where void of justice or of might,
The weak submit to lawless might."

When the person impeached is condemned, he is either severely whipped, violently tortured, sent to the galleys, or sentenced to death; and in either case the effects are confiscated. After judgment a procession is performed to the place of execution, which ceremony is called, an *auto-da-fé*, or act of faith.

The following is an account of an *auto-da-fé*, performed at Madrid in the year 1682: The officers of the inquisition, preceded by trumpets, kettle-drums, and their banner, marched, on the 30th of May, in cavalcade, to the palace of the great square, where

they declared by proclamation, that on the 30th of June the sentence of the prisoners would be put in execution.

There had not been a spectacle of this kind at Madrid for several years before, for which reason it was expected by the inhabitants with as much impatience as a day of the greatest festivity.

On the day appointed, a prodigious number of people appeared dressed as splendid as their respective circumstances would admit. In the great square was raised a high scaffold; and thither, from seven in the morning till the evening, were brought criminals of both sexes; all the inquisitions in the kingdom sending their prisoners to Madrid.

Of these prisoners twenty men and women, with one renegado Mahometan, were ordered to be burned; fifty Jews and Jewesses, having never before been imprisoned, and repenting of their crimes, were sentenced to a long confinement, and to wear a yellow cap; and ten others, indicted for bigamy, witchcraft, and other crimes, were sentenced to be whipped, and then sent to the galleys: these last wore large paste-board caps, with inscriptions on them, having a halter about their necks, and torches in their hands.

The whole court of Spain was present on this occasion. The grand inquisitor's chair was placed in a sort of tribunal far above that of the king. The nobles here acted the part of the sheriff's officers in England, leading such criminals as were to be burned, and holding them when fast bound with thick cords: the rest of the criminals were conducted by the familiars of the inquisition.

Among those who were to suffer was a young Jewess of exquisite beauty, and but seventeen years of age. Being on the same side of the scaffold where the queen was seated, she addressed her, in hopes of obtaining a pardon, in the following pathetic speech: "Great queen! will not your royal presence be of some service to me in my miserable condition? Have regard to my

youth: and, oh! consider, that I am about to die for professing a religion imbibed from my earliest infancy!" Her majesty seemed greatly to pity her distress, but turned away her eyes, as she did not dare to speak a word in behalf of a person who had been declared a heretic.

Now mass began, in the midst of which the priest came from the altar, placed near the scaffold, and seated himself in a chair prepared for that purpose.

The chief inquisitor then descended from the amphitheatre, dressed in his cope, and having a mitre on his head. After bowing to the altar, he advanced toward the king's balcony, and went up to it, attended by some of his officers, carrying a cross and the gospels, with a book containing the oath by which the kings of Spain oblige themselves to protect the catholic faith, to extirpate heretics, and support, with all their power, the prosecutions and decrees of the inquisition.

On the inquisitor's approach, and presenting this book to the king, his majesty rose up, bare-headed, and swore to maintain the oath, which was read to him by one of his counsellors: after which the king continued standing till the inquisitor was returned to his place; when the secretary of the holy office mounted a sort of pulpit, and administered the like oath to the counsellors and the whole assembly. The mass was begun about twelve at noon, and did not end till nine in the evening, being protracted by a proclamation of the sentences of the several criminals, which were all separately rehearsed aloud one after the other.

After this, followed the burning of the twenty-one men and women, whose intrepidity in suffering that horrid death was truly astonishing: some thrust their hands and feet into the flames with the most dauntless fortitude; and all of them yielded to their fate with such resolution, that many of the amazed spectators lamented that such heroic souls had not been more enlightened.

The king's near situation to the criminals

rendered their dying groans very audible to him : he could not, however, be absent from this dreadful scene, as it is esteemed a religious one ; and his coronation oath obliges him to give a sanction by his presence to all the acts of the tribunal.

Another *auto-da-fé* is thus described by the Reverend Doctor Gedde : " At the place of execution there are so many stakes set as there are prisoners to be burned, a large quantity of dry furze being set about them.

" The stakes of the protestants, or, as the inquisitors call them, the professed, are about four yards high, and have each a small board, whereon the prisoner is to be seated within half a yard of the top. The professed then go up a ladder between two priests, who attend them the whole day of execution. When they come even with the forementioned board, they turn about to the people, and the priests spend near a quarter of an hour in exhorting them to be reconciled to the see of Rome. On their refusing, the priests come down, and the executioner ascending, turns the professed from off the ladder upon the seat, chains their bodies close to the stakes, and leaves them.

" The priests then go up a second time to renew their exhortations, and if they find them ineffectual, usually tell them at parting that they leave them to the devil, who is standing at their elbow ready to receive their souls, and carry them with him into the flames of hell fire, as soon as they are out of their bodies.

" A general shout is then raised, and when the priests get off the ladder, the universal cry is : ' Let the dog's beards be made ' (which implies, singe their beards). This is accordingly performed by means of flaming furzes thrust against their faces with long poles.

" This barbarity is repeated till their faces are burnt, and is accompanied with loud acclamations. Fire is then set to the furzes, and the criminals are consumed."

Numerous are the martyrs who have

borne these rigors with the most exemplary fortitude ; and we hope that every protestant, whose fate may expose him to the merciless tyranny of papists, will act consistent with the duty of a Christian, when they consider the great rewards that await them.

" How great the Christian's portion is,
What heaps of joy, what worlds of bliss,
The Lord for them prepares ;
Their boundless treasures who can know,
For all above, and all below,
And God and Christ is theirs.

" There's nothing round the heavenly throne,
But what the saints may call their own,
And at their pleasure use ;
The angels who excel in praise,
Attend and guard them in their ways,
Lest they their feet should bruise.

" The hand of God supplies their wants,
And supersedes their deep complaints,
With mercies still renewed ;
Though they are hurried up and down,
And through a sea of troubles run,
Yet all things work for good.

" Jesus and all in him is theirs,
They are adopted sons and heirs
Of God, through grace divine ;
Their sins are pardoned in his blood,
And with his righteousness endowed,
How glorious do they shine.

" Why do we talk of earthly things,
The wealth of empires, crowns of kings,
Fine robes, or large estates ;
Can crowns and empires be compared
To that exceeding great reward
Which Christian virtue waits ?"

What we have already said may be applied to inquisitions in general, as well as to that of Spain in particular. The inquisition belonging to Portugal is exactly upon a similar plan to that of Spain, having been instituted much about the same time, and put under the same regulations, and the proceedings nearly resemble each other ; we shall therefore introduce an account of it in this place. The house or rather palace of the inquisition, is a noble edifice. It contains four courts, each about forty feet square, round which are about three hundred dungeons, or cells.

The dungeons on the ground floor are allotted to the lowest class of prisoners, and those on the second story to persons of superior rank. The galleries are built of freestone, and hid from view both within and without by a double wall of about fifty

feet high, which greatly increases the gloom, and darkens them exceedingly.

The whole prison is so extensive, and contains so many turning and windings, that none but those well acquainted with it can find the way through its various avenues. The apartments of the chief inquisitor are spacious, and elegant; the entrance is through a large gate, which leads into a court-yard, round which are several chambers, and some large saloons for the king, royal family, and rest of the court to stand and observe the executions during an *auto-da-fé*.

With respect to the dungeons where the prisoners are confined, they are not only gloomy in themselves, but as miserably furnished as can be imagined; the only accommodation being a frame of wood by way of bedstead, and a straw bed, mattress, blankets, sheets, an urinal, wash-hand basins, two pitchers, one for clean, the other for foul water, a lamp and a plate.

A testoon, or seven-pence halfpenny English money, is allowed every prisoner daily; and the principal jailer, accompanied by two other officers, monthly visits every prisoner, to inquire how he would have his allowance laid out. This visit, however, is only a matter of form, for the jailer usually lays out the money as he pleases, and commonly allows the prisoner daily—

- A porringer of broth;
- Half a pound of beef;
- A small piece of bread;
- A trifling portion of cheese.

The above articles are charged to the prisoner at the rate of seventeen testoons in the month; four are allowed for brandy, or wine; two for fruit, making in the whole twenty-three; and the rest of the money, to make up the number of testoons for the month, are scandalously sunk in the articles of sugar and soap.

Some, who find their allowance too little, petition the lords inquisitors for a greater portion, when the petition is frequently granted; and in this particular the only mark of humanity has been casually shown: in all other circumstances they

are inhuman, cruel, and severe. They not only exclude the prisoners from every intercourse with their relations or friends, make them suffer every inclemency of a jail, or torture them in confinement, but even prohibit them from making the least noise by speaking aloud, singing psalms or hymns, exclaiming, or even uttering the sighs which affliction naturally heaves from the breast.

Guards walk about continually to listen; if the least noise is heard they call to, and threaten the prisoner; if the noise is repeated, a severe beating ensues, as a punishment to what is deemed the offending party, and to intimidate others. As an instance of this take the following fact: a prisoner having a violent cough, one of the guards came and ordered him not to make a noise; to which he replied, that from the violence of his cold, it was not in his power to forbear. The cough increasing, the guard went into the cell, stripped the poor creature naked, and beat him so unmercifully, that he soon after died of the blows.

This enforced silence prevents the prisoners from receiving any consolation, by conversing and condoling with each other: some, indeed, who were lodged in contiguous cells, have contrived to make holes in the partition, and communicate their thoughts through them; but as soon as this was discovered, they were removed to cells, at a greater distance from each other.

In this inquisition, as in that of Spain, if the prisoners plead their innocence, they are condemned as obdurate, and their effects embezzled; if they plead guilty, they are sentenced on their own confession, and their effects confiscated of course; and if they are suffered to escape with their lives (which is but seldom the case) as penitent criminals who have voluntarily accused themselves, they dare not reclaim their effects, as that would bring on them an accusation of being hypocritical and relaxed penitents, when a most cruel death would be the certain consequence.

A prisoner sometimes passes months without knowing of what he is accused, or having the least idea of when he is to be tried. The jailer at length informs him, that he must petition for a trial. This ceremony being gone through, he is taken bareheaded for examination. When they come to the door of the tribunal, the jailer knocks three times, to give the judges notice of their approach. A bell is rung by one of the judges, when an attendant opens the door, admits the prisoner, and accommodates him with a stool.

The prisoner is then ordered by the president to kneel down, and lay his right hand upon a book, which is presented to him close shut. This being complied with, the following question is put to him: "Will you promise to conceal the secrets of the holy office, and to speak the truth?"

If he answers in the negative, he is remanded to his cell, and cruelly treated. If he answers in the affirmative, he is ordered to be again seated, and the examination proceeds; when the president asks a variety of questions, and the clerk minutes both them and the answers.

After the examination is closed the bell is again rung, the jailer appears, and the prisoner is ordered to withdraw, with this exhortation: "Tax your memory, recollect all the sins you have ever committed, and when you are again brought here, communicate them to the holy office."

The jailers and attendants being apprized that the prisoner hath made an ingenuous confession, and readily answered every question, make him a low bow, and treat him with an affected kindness, as a reward for his candor.

In a few days he is brought to a second examination, with the same formalities as before. It is then demanded of him, if he has taken a serious review of his past life, and will divulge its various secrets, and the crimes and follies into which he has run at different times. If he refuses to confess anything, many ensnaring questions are put to him, and the arts of casuistry are

exhausted to draw some secret from him. But if he accuses himself of any crimes or follies, they are written down by the secretary, and a process extracted from them. The inquisitors often overreach prisoners, by promising the greatest lenity, and even to restore their liberty, if they will accuse themselves. The unhappy persons, who are in their power, frequently fall into this snare, and are sacrificed to their own simplicity, and ill-placed confidence. Instances have been known of some, who relying on the faith of the judges, and believing their fallacious promises, have accused themselves of what they were totally innocent, in expectation of obtaining their liberty speedily; and thus, being duped by the inquisitors, they became martyrs to their own folly, and suffer death for fictitious transgressions.

Another artifice used by the inquisitors is this: if a prisoner has too much resolution to accuse himself, and too much sense to be ensnared by their sophistry, they proceed thus: a copy of an indictment against the prisoner is given him, in which, among many trivial accusations, he is charged with the most enormous crimes, of which human nature is capable. This, of course, rouses his temper, and he exclaims against such falsities. He is then asked which of the crimes he can deny? He naturally singles out the most atrocious, and begins to express his abhorrence of them, when the indictment being snatched out of his hand, the president says: "By your denying only those crimes which you mention, you implicitly confess the rest, and we shall therefore proceed accordingly."

The inquisitors make a ridiculous affectation of equity, by pretending that the prisoner may be indulged with a counsellor, if he chooses to demand one. Such a request is sometimes made, and a counsellor appointed, but upon these occasions, as the trial itself is a mockery of justice, so the counsellor is a mere cipher; for he is not permitted to say anything that might offend the inquisitor, or to advance a syllable that

might benefit the prisoner. Amazing prof-
ligacy, to turn that to a farce which ought
to be revered as a superior virtue.

"Of all the virtues justice is the best,
Valor without it is a common pest ;
Pirates and thieves too oft with courage graced,
Show us how ill that virtue may be placed ;
'Tis our complexion makes us chaste, or brave,
Justice from reason and from heaven we have ;
All other virtues dwell but in the blood,
That in the soul, and gives the name of good."

From what has been said, it is evident,
that a prisoner to the inquisitors is reduced
to the sad necessity of defending himself
against accusers he does not know, and of
answering to the evidence of witnesses he
must not see. The only person he is per-
mitted to have a sight of upon his trial, ex-
clusive of the judges and secretary, is the
fiscal, who acts officially as the ostensible
accuser, from the collected information of
others. A desire of being informed of the
real accuser's name, or to see the actual
witnesses avails nothing, those things he is
told are always kept secret. Thus is he
continued in suspense respecting his fate,
and frequently interrogated, perhaps, for
years together, before his trial is finally
concluded. When that fatal time comes,
if he is condemned to die, death is deferred
for a considerable time. To put him out
of his misery immediately would be too
great a favor, and prevent the inquisitors
from indulging their sanguinary dispositions
with other sufferings which they intend to
inflict. They begin by putting him to the
torture, under the pretence of making the
poor wretch discover his accomplices.
For this purpose the tortures are various,
and the torments inflicted excruciating to
the last degree. Well might a late writer,
in speaking of these cruelties exclaim :
"O, that I was able to give some faint idea
of that variety of tortures which the misera-
ble victims are here forced to suffer ; but
no language can represent such a compli-
cated scene of horrors. It is utterly im-
possible for any words to describe which
of them is the most cruel and inhuman.
Every one is so exquisite in its kind as to
surpass all imagination. What detestable

monsters then must those judges be who
are the inventors, and perpetrators of such
misery ? they are shaped it is true like
other men, but surely they seem to have a
different kind of souls. They appear as
little affected with the groans and agonies
of their fellow-creatures as the cords, chains,
and racks, and tortures, which are applied
to their writhing limbs. The hearts of
these *ecclesiastical butchers* are grown cal-
lous, and, like those of *common butchers*, are
so inured to the shedding of blood, and the
horrid sight of mangled carcasses, as to have
lost all the impressions of sensibility, and
every touch and feeling of humanity.
Perpetual scenes of horror and distress
become so familiar to their minds, that what
would rend the very heart-strings of some
men, make no more impression on theirs
than on a rock of adamant. Indeed, with-
out such a fiend-like temper, it would be
impossible for any man to act the part of an
inquisitor."

The inquisitors allow the torture to be
used only three times, but at those three
it is so severely inflicted, that the prisoner
either dies under it, or continues always
after a cripple, and suffers the severest
pains upon every change of weather. We
shall give an ample description of the
severe torments occasioned by the torture,
from the account of one who suffered it the
three respective times, but happily survived
the cruelties he underwent.

First Time of Torturing.

On refusing to comply with the iniqui-
tous demands of the inquisitors, by confes-
sing all the crimes they thought proper to
charge him with, he was immediately con-
veyed to the torture-room, where no light
appeared but what two candles gave. That
the cries of the sufferers may not be heard
by the other prisoners, this room is lined
with a kind of quilting, which covers all
the crevices, and deadens the sound.

Great was the prisoner's horror on enter-
ing this infernal place, when suddenly he
was surrounded by six wretches, who, after

preparing the tortures, stripped him naked to his drawers. He was then laid upon his back on a kind of stand, elevated a few feet from the floor.

They began the operation by putting an iron collar round his neck, and a ring to each foot, which fastened him to the stand. His limbs being thus stretched out, they wound two ropes round each arm, and two round each thigh; which ropes being passed under the scaffold through holes made for that purpose, were all drawn tight at the same instant of time, by four of the men, on a given signal.

It is easy to conceive that the pains which immediately succeeded were intolerable; the ropes, which were of a small size, cut through the prisoner's flesh to the bone, making the blood gush out at eight different places thus bound at a time. As the prisoner persisted in not making any confession of what the inquisitors required, the ropes were drawn in this manner four times successively.

It is to be observed, that a physician and surgeon attended, and often felt his temples, in order to judge of the danger he might be in; by which means his tortures were for a small space suspended, that he might have sufficient opportunity of recovering his spirits, to sustain each ensuing torture.

In all this extremity of anguish, while the tender frame is tearing, as it were, in pieces, while at every pore it feels the sharpest pangs of death, and the agonizing soul is just ready to burst forth, and quit its wretched mansion, the ministers of the inquisition have the obduracy of heart to look on without emotion, and calmly to advise the poor distracted creature to confess his imputed guilt, in doing which they tell him he may obtain a free pardon, and receive absolution. All this, however, was ineffectual with the prisoner, whose mind was strengthened by a sweet consciousness of innocence, and the divine consolation of religion.

While he was thus suffering, the physician and surgeon were so barbarously unjust as

to declare, that if he died under the torture he would be guilty, by his obstinacy, of self-murder. In short, at the last time of the ropes being drawn tight, he grew so exceedingly weak, by the circulation of his blood being stopped, and the pains he endured, that he fainted away; upon which he was unloosed, and carried back to his dungeon.

Second Time of Torturing.

The barbarous savages of the inquisition, finding that all the torture inflicted, as above described, instead of extorting a discovery from the prisoner, only served the more fervently to excite his supplications to Heaven for patience and power to persevere in truth and integrity, were so inhuman, six weeks after, as to expose him to another kind of torture, more severe, if possible, than the former; the manner of inflicting which was as follows: they forced his arms backward, so that the palms of his hands were turned outward behind him; when, by means of a rope that fastened them together at the wrists, and which was turned by an engine, they drew them, by degrees, nearer each other, in such a manner that the back of each hand touched, and stood exactly parallel to the other. In consequence of this violent contortion, both his shoulders became dislocated, and a considerable quantity of blood issued from his mouth. This torture was repeated thrice; after which he was again taken to the dungeon, and put into the hands of the physician and surgeon, who, in setting the dislocated bones, put him to the most exquisite pain.

Third Time of Torturing.

Two months after the second torture, the prisoner, being a little recovered, was again ordered to the torture-room; and there, for the last time, made to undergo another kind of punishment, which was inflicted twice without any intermission. The executioners fastened a thick iron chain twice round his body, which crossing upon his stomach, terminated at the wrists. They then placed

him with his back against a thick board, at each extremity whereof was a pulley, through which there run a rope attached to the ends of the chain at the wrists.

The executioners then stretching the end of this rope, by means of a roller placed at a distance behind him, pressed or bruised his stomach in proportion as the ends of the chain were drawn tighter. They tortured him in this manner to such a degree, that his wrists, as well as his shoulders, were quite dislocated. They were, however, soon set by the surgeons; but the barbarians, not yet satisfied with this series of cruelty, made him immediately undergo the like torture a second time; which he sustained (though if possible attended with keener pains) with equal constancy and resolution.

After this he was again remanded to his dungeon, attended by the surgeon to dress his bruises and adjust the parts dislocated; and here he continued till their *auto-da-fé*, or jail delivery, when he was happily discharged.

From the beforementioned relation, it may easily be judged what dreadful agony the sufferer must have labored under, at being so frequently put to the torture. Most of his limbs were disjointed; and so much was he bruised and exhausted as to be unable, for some weeks, to lift his hand to his mouth; and his body became greatly swelled from the inflammation caused by such frequent dislocations. After his discharge he felt the effects of this cruelty for the remainder of his life, being frequently seized with thrilling and excruciating pains, to which he had never been subject, till after he had the misfortune to fall under the merciless and bloody lords of the inquisition.

Females who fall into the hands of the inquisitors, have not the least favor shown them on account of the softness of their sex, but are tortured with as much severity as the male prisoners, with the additional mortification of having the most shocking indecencies added to the most savage barbarities.

If the abovementioned modes of torturing force a confession from the prisoner, he is remanded to his horrid dungeon, and left a prey to the melancholy of his situation, to the anguish arising from what he has suffered, and to the dreadful ideas of future barbarities. If he still refuses to confess, he is, in the same manner, remanded to his dungeon, but a stratagem is used to draw from him what the torture fails to do. A companion is allowed to attend him, under the pretence of waiting upon, and comforting his mind till his wounds are healed: this person, who is always selected for his cunning, insinuates himself into the good graces of the prisoner, laments the anguish he feels, sympathizes with him, and taking an advantage of the hasty expressions forced from him by pain, does all he can to dive into his secrets.

Sometimes this companion pretends to be a prisoner like himself, and imprisoned for similar charges. This is to draw the unhappy person into a mutual confidence, and persuade him in unbosoming his grief, to betray his private thoughts.

These snares frequently succeed, as they are the more alluring by being glossed over with the appearance of friendship, sympathy, pity, and every tender passion. In fine, if the prisoner can not be found guilty, he is either tortured, or harassed to death, though a few have sometimes had the good fortune to be discharged, but not without having, first of all, suffered the most dreadful cruelties. If he is found guilty, all his effects are confiscated, and he is condemned to be whipped, imprisoned for life, sent to the galleys, or put to death. These sentences are put in execution at an *auto-da-fé*, or jail delivery, which is not held annually, or at any stated periods, but sometimes once in two, three, or even four years.

After having mentioned the barbarities with which the persons of prisoners are treated by the inquisitors, we shall proceed to recount the severity of their proceedings against books.

As soon as a book is published, it is carefully read by some of the familiars belonging to the inquisition. These wretched critics are too ignorant to have taste, too bigoted to search for truth, and too malicious to relish beauties. They scrutinize, not for the merits, but for the defects of an author, and pursue the slips of his pen with unremitting diligence. Hence they read with prejudice, judge with partiality, pursue errors with avidity, and strain that which is innocent into an offensive meaning.

They misunderstand, misapply, confound, and pervert the sense; and when they have gratified the malignity of their disposition, charge their blunders upon the author, that a prosecution may be founded upon their false conceptions, and designed misinterpretations.

The most trivial charge causes the censure of a book; but it is to be observed, that the censure is of a three-fold nature, viz. :—

1. When the book is wholly condemned.

2. When the book is partly condemned, that is, when certain passages are pointed out as exceptionable, and ordered to be expunged.

3. When the book is deemed incorrect; the meaning of which is, that a few words or expressions displease the inquisitions. These, therefore, are ordered to be altered, and such alterations go under the name of corrections.

From what has been said, it is evident, that the inquisitors check the progress of learning, impede the increase of arts, nip genius in the bud, destroy the national taste, and continue the cloud of ignorance over the minds of the people.

A catalogue of condemned books is annually published under the three different heads of censures, already mentioned, and being printed on a very large sheet of paper, is hung up in the most public and conspicuous places. After which, people are obliged to destroy all such books as come under the first censure, and to keep none belonging to the other two censures, unless the exceptionable passages have been expunged, and the corrections made, as in either case disobedience would be of the most fatal consequence; for the possessing or reading the proscribed books are deemed very atrocious crimes.

The publisher of such books is usually ruined in his circumstances, and sometimes obliged to pass the remainder of his life in the inquisition.

“Strictures on books, when prejudice indites,
Or ignorance judges of what genius writes;
When blinded zeal and rage on learning lower,
And bigot dulness fills the seat of power—
Well may pure truth for her hard lot repine,
And on her hand her pensive head incline;
Well may fair science mourn the galling chain,
Candor bewail, and innocence complain.
Who curb the press with rigid bigot laws,
Are foes professed to pure religion’s cause;
And with the iron band of power would bind
The free-born soul, and chain the human mind;
Crush generous sentiments before expressed,
And fetter each emotion of the breast.”

THE INQUISITIONS OF SPAIN AND PORTUGAL.



FRANCIS ROMANES, a native of Spain, being of a mercantile turn of mind, was employed by the merchants of Antwerp, to transact some business for them at Brema. He had been educated in the Romish persuasion, but going one day into a protestant church, he was struck with the truths which he heard, and beginning to perceive the errors of popery, he determined to search further into the matter. Reading the sacred Scriptures attentively, and perusing the writings of some protestant divines, he plainly perceived how erroneous the principles were he had for-

merly embraced ; and renounced the impositions of popery for the doctrines of the reformed church, in which religion appeared in all its genuine purity.

Determining to give over worldly thoughts, and think of his eternal salvation, he studied religious truths more than trade, and purchased books rather than merchandise, convinced that the riches of the body are trifling to those of the soul.

He now resigned his agency to the merchants of Antwerp, giving them an account at the same time of his conversion ; and then resolving, if possible, to convert his parents, he went to Spain for that purpose. But the Antwerp merchants writing to the inquisitors, he was seized upon, imprisoned for some time, and then condemned to be burnt as a heretic.

He was led to the place of execution in a garment painted over with devils, and had a paper mitre put upon his head, by way of derision. As he passed by a wooden cross, one of the priests bade him kneel to it ; this he absolutely refused to do, saying, " It is not for Christians to worship wood."

Being placed upon a pile of wood the fire quickly reached him, when he lifted up his head suddenly ; the priests thinking he meant to recant, ordered him to be taken down. Finding, however, that they were mistaken, and that he still retained his constancy, he was placed again upon the pile where, as long as he had life and voice remaining, he repeated the following selected verses of the seventh psalm :—

" O Lord, my God, since I have placed
My trust alone in thee,
From all my persecutors' rage,
Do thou deliver me.

" To save me from my threatening foe,
Lord, interpose thy power,
Lest, like a savage lion, he
My helpless soul devour.

" Arise, and let thine anger, Lord,
In my defence engage,
Exalt thyself above my foes,
And their insulting rage.

" Awake, awake in my behalf,
Thy judgment to dispense,
Which thou hast righteously ordained,
For injured innocence."

At St. Lucar in Spain resided a carver named Rochus, whose principal business was to make images of saints and other popish idols. Becoming, however, convinced of the errors of the Romish persuasion, he embraced the protestant faith, left off carving images, and for subsistence followed the business of a seal engraver only. He had, however, retained one image of the Virgin Mary for a sign ; when an inquisitor passing by, asked if he would sell it ; Rochus mentioned a price ; the inquisitor objected to it, and offered half the money : Rochus replied : " I would rather break it to pieces than take such a trifle."—" Break it to pieces !" said the inquisitor, " break it to pieces if you dare !"

Rochus being provoked at this expression, immediately snatched up a chisel, and cut off the nose of the image. This was sufficient ; the inquisitor went away in a rage, and soon after sent to have him apprehended. In vain did he plead that what he defaced was his own property, and that if it was not proper to do as he would with his own goods, it was not proper for the inquisitor to bargain for the image in the way of trade. Nothing, however, availed him ; his fate was decided : he was condemned to be burnt ; and the sentence was executed accordingly.

Doctor Cacalla, his brother Francis, and his sister Blanch, were burnt at Valladolid, for having spoken against the inquisitors. Doctor Cacalla, who was very old, when at the place of execution, repeated the words of Solomon, which have been thus beautifully translated :—

" Behold where age's wretched victim lies,
Sec his head trembling, and his half-closed eyes ;
Frequent for breath his panting bosom heaves,
To broken sleep his remnant sense he gives,
And only by his pains, awaking, finds he lives.
Loosed by devouring time, the silver cord
Dissevered lies, unhonored from the board ;
The crystal urn, when broken, is thrown by,
And apter utensils their place supply :
These things and I must share one common lot—
Die, and be lost ; corrupt, and be forgot ;
While still another, and another race,
Shall now supply, and now give up the place.
From earth all came, to earth must all return ;
Frail as the cord, and brittle as the urn."

At Seville, a gentlewoman with her two

daughters, and her niece, were apprehended on account of their professing the protestant religion. They were all put to the torture; and when that was over, one of the inquisitors sent for the youngest daughter, pretended to sympathize with her, and pity her sufferings; then binding himself with a solemn oath not to betray her, he said: "If you will disclose all to me, I promise you I'll procure the discharge of your mother, sister, cousin, and yourself."

Made confident by his oath, and entrapped by his promises, she revealed the whole of the tenets they professed; when the perjured wretch, instead of acting as he had sworn, immediately ordered her to be put to the rack, saying: "Now you have revealed so much, I will make you reveal more." Refusing, however, to say anything further, they were all ordered to be burnt, which sentence was executed at the next *auto-da-fé*.

The keeper of the castle of Triano, belonging to the inquisitors of Seville, happened to be of a disposition more mild and humane than is usual with persons in his situation. He gave all the indulgence he could to the prisoners, and showed them every favor in his power with as much secrecy as possible. At length, however, the inquisitors became acquainted with his kindness, and determined to punish him severely for it, that other jailers might be deterred from showing the least traces of that compassion which ought to glow in the breast of every human being. With this view they superseded, threw him into a dismal dungeon, and used him with such dreadful barbarity that he lost his senses.

His deplorable situation, however, procured him no favor, for frantic as he was, they brought him from prison at an *auto-da-fé* to the usual place of punishment with a *sambenito* (or garment worn by criminals) on, and a rope about his neck. His sentence was then read, and ran thus: that he should be placed upon an ass, led through the city, receive two hundred stripes, and then be condemned six years to the galleys.

The poor frantic wretch, just as they were about to begin his punishment, suddenly sprang from the back of the ass, broke the cords that bound him, snatched a sword from one of the guards, and dangerously wounded an officer of the inquisition. Being overpowered by multitudes, he was prevented from doing further mischief, seized, bound more securely to the ass, and punished according to his sentence. But so inexorable were the inquisitors, that for the rash effects of his madness, an additional four years was added to his slavery in the galleys.

A maid-servant to another jailer belonging to the inquisition was accused of *humanity*, and detected in bidding the prisoners *keep up their spirits*. For these heinous crimes, as they were called, she was publicly whipped, banished her native place for ten years, and, what is worse, had her forehead branded by means of red hot irons, with these words: "*A favorer and aider of heretics.*"

John Pontic, a Spaniard by birth, a gentleman by education, and protestant by persuasion, was, principally on account of his great estate, apprehended by the inquisitors, when the following charges were exhibited against him:—

1. That he had said he abhorred the idolatry of worshipping the host;
2. That he shunned going to mass;
3. That he asserted the merits of Jesus Christ alone was a full justification for a Christian;
4. That he declared there was no purgatory; and
5. That he affirmed the pope's absolution not to be of any value.

On these charges his effects were confiscated to the use of the inquisitors, and his body was burnt to ashes to gratify their revenge.

John Gonsalvo was originally a priest, but having embraced the reformed religion, he was now seized by the inquisitors, as were his mother, brother, and two sisters. Being condemned, they were led to execu-

tion, where they sung part of the CVith psalm, viz. :—

“O render thanks to God above,
The fountain of eternal love ;
Whose mercy firm, through ages past
Has stood, and shall for ever last.

“Who can his mighty deeds express,
Not only vast, but numberless ;
What mortal eloquence can raise,
His tribute of immortal praise.

“Happy are they, and only they,
Who from thy judgments never stray ;
Who know what's right—not only so,
But always practise what they know.”

At the place of execution they were ordered to say the creed, which they immediately complied with, but coming to these words : “*The holy catholic church,*” they were commanded to add the monosyllables of *Rome*, which absolutely refusing, one of the inquisitors said : “Put an end to their lives directly ;” when the executioners obeyed, and strangled them immediately.

Four protestant women, being seized upon at Seville, were tortured, and in process of time ordered for execution. On the way thither they began to sing psalms ; but the officers of the inquisition, thinking that the words of the psalms reflected on themselves, put gags into all their mouths, to make them silent. They were then burnt, and the houses where they resided were ordered to be razed to the ground.

Ferdinando, a protestant schoolmaster, was apprehended by order of the inquisition, for instructing his pupils in the principles of protestantism ; and, after being severely tortured, was burnt.

A monk, who had abjured the errors of popery, was imprisoned at the same time as the above Ferdinando ; but through the fear of death, and to procure mercy, he said he was willing to embrace his former communion. Ferdinando, hearing of this, got an opportunity to speak to him, reproached him with his weakness, and threatened him with eternal perdition. The monk, sensible of his crime, returned to, promised to continue in the protestant faith,

and declared to the inquisitors, that he solemnly renounced his intended recantation. Sentence of death was therefore passed upon him, and he was burnt at the same time as Ferdinando.

Juliano, a Spanish Roman catholic, on travelling into Germany, became a convert to the protestant religion.

Being zealous for the faith he had embraced, Juliano undertook a very arduous task, which was to convey from Germany into his own country, a great number of bibles concealed in casks, and packed up like Rhenish wine. This important commission he succeeded in so far as to distribute the books. A pretended protestant, however, who had purchased one of the bibles, betrayed him, and laid an account of the whole affair before the inquisition.

Juliano was immediately seized upon, and strict inquiry being made for the respective purchasers of these bibles, eight hundred persons were apprehended upon the occasion. They were all indiscriminately tortured, and then most of them were sentenced to various punishments. Juliano was burnt, twenty were roasted upon spits, several imprisoned for life, some were publicly whipped, many sent to the galleys, and a few discharged.

John Leon, a protestant tailor of Spain, travelled to Germany, and thence to Geneva, where, hearing that a great number of English protestants were returning to their native country, he, and some more Spaniards, determined to go with them. The Spanish inquisitors being apprized of their intentions, sent a number of familiars so expeditiously in pursuit of them, that they overtook them at a seaport in Zealand, one of the United Provinces (which was then under the jurisdiction of Spain) just before they had embarked. Having thus succeeded in their commission, the poor prisoners were heavily fettered, handcuffed, gagged, and had their heads and necks covered with a kind of iron net-work. In this miserable condition they were conveyed to Spain, thrown into a dismal dungeon, al-

most famished with hunger, barbarously tortured, and then cruelly burnt.

A young lady, having been put into a convent, absolutely refused to take the veil, or turn nun. On leaving the cloister she embraced the protestant faith, which being known to the inquisitors, she was apprehended, and every method used to draw her back again to popery. This proving ineffectual, her inexorable judges condemned her to the flames, and she was burnt according to her sentence, persisting in her faith to the last.

Christopher Losada, an eminent physician, and learned philosopher, became extremely obnoxious to the inquisitors, on account of exposing the errors of popery, and professing the tenets of protestantism. For these reasons he was apprehended, imprisoned, and racked; but those severities not bringing him to confess the Roman catholic church to be the only true church, he was sentenced to the fire; the flames of which he bore with exemplary patience, and resigned his soul to that Creator by whom it was bestowed.

Arias, a monk of St. Isidores monastery at Seville, was a man of great abilities, but of a vicious disposition. He sometimes pretended to forsake the errors of the church of Rome, and become a protestant, and soon after turned Roman catholic. Thus he continued a long time wavering between both persuasions, till God thought proper to touch his heart, and show him the great danger of inconstancy in religious matters. He now became a true protestant, and bewailed his former errors with contrition. The sincerity of his conversion being known, he was seized by the officers of the inquisition, severely tortured, and afterward burnt at an *auto-da-fé*.

Maria de Coceicao, a young lady who resided with her brother at Lisbon, was taken up by the inquisitors, and ordered to be put to the rack. The exquisite torments she felt staggered her resolution, and she fully confessed the charges against her.

The cords were immediately slackened,

and she was reconducted to her cell, where she remained till she had recovered the use of her limbs, and was then brought again before her tribunal, and ordered to ratify her confession, and sign it. This she absolutely refused to do, telling them, that what she had said was forced from her by the excessive pain she underwent. Incensed at this reply, the inquisitors ordered her again to be put to the rack, when the weakness of nature once more prevailed, and she repeated her former confession. She was immediately remanded to her cell till her wounds were again healed, when being a third time brought before the inquisitors, they, in a stern manner, ordered her to sign her first and second confessions. She answered as before, but added: "I have twice given way to the frailty of the flesh, and perhaps may, while on the rack, be weak enough to do so again; but depend upon it, if you torture me a hundred times, as soon as I am released from the rack I shall deny what was extorted from me by pain." The inquisitors ordered her to be racked a third time; and, during this last trial, she exceeded even her own expectations; bore the torments inflicted with the utmost fortitude, and could not be persuaded to answer any of the questions put to her. As her courage and constancy increased, the inquisitors imagined that she would deem death a glorious martyrdom, and therefore, to disappoint her expectations, they condemned her to a severe whipping through the public streets, and to a ten years' banishment.

Jane Bohorquia, a lady of a noble family in Seville, was apprehended on the information of her sister, who had been tortured, and burnt for professing the protestant religion. While on the rack, through the extremity of pain, that young lady confessed that she had frequently discoursed with her sister concerning protestantism, and upon this extorted confession was Jane Bohorquia seized and imprisoned. Being enciente at the beginning, they let her remain tolerably quiet till she was delivered, when they im-

mediately took away the child, and put it to nurse, that it might be brought up a Roman catholic.

The lady was not perfectly recovered from the weakness caused by her labor, when she was ordered to be racked, which was done with such severity, that she expired a week after of the wounds and bruises she received. Upon this occasion the inquisitors affected some remorse, and, in one of the printed acts of the inquisition, which they always publish at an *auto-da-fé*, they thus mention this young lady :—

“Jane Bohorquia was found dead in prison; after which, upon reviving her prosecution, the inquisitors discovered that she was innocent.—Be it therefore known, that no further prosecutions shall be carried on against her, and that her effects, which were confiscated, shall be given to the heirs at law. Thus have the lords of the holy office of inquisition generously restored to her innocence, reputation, and estate.” Strange inconsistency! to take the property, and torture the person before conviction of guilt, and then to compliment themselves for moderation, in returning what they had no right to seize, and forgiving one, who, by their own acknowledgment, had never offended them. One sentence, however, in the above ridiculous passage wants explanation, viz. : “That no further prosecutions shall be carried on against her.” This alludes to the absurd custom of prosecuting, and burning the bones of the dead : for when a prisoner dies in the inquisition, the process continues the same as if he was living ; the bones are deposited in a chest, and if a sentence of guilt is passed, they are brought out at the next *auto-da-fé* ; the sentence is read against them with as much solemnity as against a living prisoner, and they are at length committed to the flames. In a similar manner are prosecutions carried on against prisoners who escape ; and when their persons are far beyond the reach of the inquisitors, they are burnt in effigy.

Dr. Isaac Orobio, a learned physician,

having beaten a Moorish servant for stealing, was accused by him of professing Judaism. Without considering the apparent malice of the servant, the inquisitors seized the master upon the charge. He was kept three years in prison before he had the least intimation of what he was to undergo, and then suffered the following six modes of torture :—

1. A coarse linen coat was put on him, and then drawn so tight that the circulation of his blood was nearly stopped, and the breath almost pressed out of his body. After this the strings were suddenly loosened, when the air forcing its way hastily into his stomach, and the blood rushing into its channels, he suffered the most incredible pains.

2. His thumbs were tied with small cords, so hard that the blood gushed from under the nails.

3. He was seated on a bench with his back against a wall, wherein small iron pulleys were fixed. Ropes being fastened to several parts of his body and limbs, were passed through the pulleys, and being suddenly drawn with great violence, his whole frame was forced into a distorted heap.

4. After having suffered for a considerable time the pains of the last-mentioned position, the seat was snatched away, and he was left suspended against the wall in the most excruciating misery.

5. A little instrument with five knobs, and which went with springs, being placed near his face, he suddenly received five blows on the cheek, that put him to such pain as caused him to faint away.

6. The executioners fastened ropes round his wrists, and then drew them about his body. Placing him on his back with his feet against the wall, they pulled with the utmost violence, till the cords had penetrated to the bone.

The last torture he suffered three different times, and then lay seventy days before his wounds were healed. He was afterward banished, and in his exile wrote the account of his sufferings, from

which we have extracted the foregoing particulars.

An excellent penman of Toledo, in Spain, and a protestant, was fond of producing fine specimens of writing, and having them framed, to adorn the different apartments of his house. Among other curious examples of penmanship was a large piece, containing the Lord's prayer, creed, and ten commandments, thrown into verse, and finely written. This piece, which hung in a conspicuous part of the house, was one day seen by a person belonging to the inquisition, who observed that the versification of the commandments was not according to the church of Rome, but according to the protestant church, for the protestants retain the whole of the commandments as they are found in the Bible, but the papists omit that part of the second commandment which forbids the worship of images. The inquisition soon had information of the whole, and this ingenious gentleman was seized, prosecuted, and burnt, only for ornamenting his house with a specimen of his skill and piety. The following is a translation and specimen of the manner in which this curious piece of penmanship was displayed:—

LORD'S PRAYER.

"Almighty God, who art in heaven,
To thee be endless praises given
Let us thy joyful kingdom see,
A kingdom of felicity;
Let us on earth thy sacred will,
Strictly like those in heaven fulfil;
This day our daily bread bestow,
Forgive, as we forgive each foe;
Let us not to temptation yield,
But guard from vice, from evil shield;
For thine's the kingdom, glory, power!
And shall be to the latest hour. AMEN."

CREED.

"In God the Father I believe,
From whom all things did birth receive;
And in his only Son I place,
My confidence of gaining grace:
That Son, to whom the Holy Ghost
Conception gave from heaven's high host;
Then from a Virgin he had breath,
And Pontius Pilate gave him death.
Three days he with the grave contends,
And into hell itself descends;
On the third day again he rose,
And mounts to heaven to seek repose;
On God's right hand he sits serene,
Till the last judgment's awful scene.
I in the Holy Ghost believe,
The church as catholic receive:
I hold that saints commune in heaven,
And that our sins shall be forgiven;
That resurrection day shall come,
And the soul's everlasting doom.

"AMEN."

THE TEN COMMANDMENTS.

- "1. No God thou shalt adore but me,
Nor bow to other deity.
2. Thou shalt not any image made,
Nor for a God an idol take;
Whether a picture it appear,
Of anything in sea, earth, air,
No confidence upon it place,
Nor bow to anything so base:
For I am jealous of that praise
Which only one true God should raise,
And punish all who hate or scorn,
E'en in their progeny unborn.
3. Take not th' Almighty's name in vain,
He will treat severely the profane.
4. Labor not on the sabbath-day,
But to th' Almighty fervent pray;
Six days to labor rendered due,
Suffice your business to pursue;
Then thee and thine in worth may strain,
But on the sabbath day refrain;
For in six days, by God displayed,
The wondrous universe was made;
On the seventh day he went to rest,
And hence the sabbath-day is blest.
5. To both thy parents honor give,
And long in honor thou shalt live.
6. Do not your hands in blood embroe:
7. Nor dare adultery pursue:
8. That thou stealst not take special care;
9. Nor ever perjured witness bear:
10. Thy neighbor's house thou shalt not crave,
His wife, his servant, or his slave,
Or anything that he may have."

THE LIVES OF DR. ÆGIDIO, DR. CONSTANTINE, NICHOLAS BURTON, AND WILLIAM GARDENER.

THE LIFE OF DR. ÆGIDIO.



R. Ægidio was educated at the university of Alcalá, where he took his several degrees, and particularly applied himself to the study of the sacred Scrip-

tures and school divinity. The professor of theology dying, he was elected into his place, and acted so much to the satisfaction of every one, that his reputation for learning and piety was circulated throughout Europe.

His fame, on account of his theological

lectures, having attracted the notice of some Spanish grandees and principals of the church, he was sent for to Seville, and made subdean of the cathedral church in that city. But when he came to deliver his probation sermon, instead of raising admiration, he created contempt. The lectures which had formerly gained him fame he had composed with attention, and read with care; but his sermon he was obliged to speak extempore. This mode of facing an audience staggered him. He stammered, hesitated, and at length became so confused in his words, that his meaning was scarce intelligible.

This miscarriage quite disheartened him, and he had some thoughts of resigning his preferment and returning to the university; when a friend pointed out the faults of his preaching to him, and taught him how to remedy them.

He assiduously studied his friend's rules, and by punctually putting them in practice so far refined his diction, and polished his action, that he became admired for his elocution by those who had so lately despised him on that account.

But his friend did him a more essential service than that of making him an orator, by making him a protestant. A title which Ægidio himself thought of all others the most honorable.

The light of truth began to appear in his sermons, and his doctrines contained the pure tenets of primitive Christianity. The great emperor Charles V., hearing him preach, was so pleased with the matter and manner, and thought the elocution and doctrine so simply agreeable, that he constituted him bishop of Dortoio.

True merit will excite envy.

"Envy will merit like its shade pursue,
But like the shadow proves the substance true."

Ægidio had his enemies, and these laid a complaint against him to the inquisitors, who sent him a citation, and when he appeared to it, cast him into a dungeon.

As the greatest part of those who belonged to the cathedral church at Seville,

and many persons belonging to the bishopric of Dortoio, highly approved of the doctrines of Ægidio, which they thought perfectly consonant with true religion, they immediately petitioned the emperor in his behalf. Though that monarch had been educated a Roman catholic, he had too much sense to be a bigot; and therefore sent an immediate order for his enlargement.

He subsequently visited the church of Valladolid, did everything he could to promote the cause of religion, and returning home, he soon after fell sick, and died in an extreme old age.

The inquisitors, having been disappointed of gratifying their malice against him, while living, determined (as the emperor's whole thoughts were engrossed by a military expedition) to wreak their vengeance on him when dead. Therefore, soon after he was buried, they ordered his remains to be dug out of the grave; and a legal process being carried on, they were condemned to be burnt, which was executed accordingly.

THE LIFE OF DR. CONSTANTINE.

DR. CONSTANTINE, an intimate acquaintance of the already-mentioned Dr. Ægidio, was a man of uncommon natural abilities and profound learning, exclusive of several modern tongues; he was acquainted with the Latin, Greek, and Hebrew languages, and perfectly well knew, not only the sciences called abstruse, but those arts which come under the denomination of polite literature.

His eloquence rendered him a pleasing, and the soundness of his doctrines a profitable preacher; and he was so popular, that he never preached but to a crowded assembly. He had many opportunities of rising in the church, but never would take advantage of them; for if a living of greater value than his own was offered him, he would refuse it, saying: "I am content with what I have." And he frequently preached so forcibly against lewdness, that many of his

superiors, who were not so delicate upon the subject, took umbrage at his doctrines upon that head.

Having been fully confirmed in protestantism by Dr. Ægidio, he preached boldly such doctrines only as were agreeable to gospel purity, and uncontaminated by the errors which had, at various times, crept into the Romish church. For these reasons he had many enemies among the Roman catholics, and some of them were fully determined on his destruction.

A worthy gentleman, named Scobario, having erected a school for divinity lectures, appointed Dr. Constantine to be reader therein. He immediately undertook the task, and read lectures, by portions, on the Proverbs, Ecclesiastes, and Canticles; and was beginning to expound the book of Job, when he was seized by the inquisitors.

Being brought to examination, he answered with such precaution that they could not find any explicit charge upon him, but remained doubtful in what manner to proceed, when the following circumstances occurred to determine them:—

Dr. Constantine had deposited with a woman, named Isabella Martin, several books, which to him were very valuable, but which he knew, in the eyes of the inquisition, were exceptionable.

This woman having been informed against as a protestant, was apprehended, and, after a small process, her goods were ordered to be confiscated. Previous, however, to the officers coming to her house, the woman's son had removed away several chests full of the most valuable articles; and among these were Dr. Constantine's books.

A treacherous servant giving intelligence of this to the inquisitors, an officer was despatched to the son to demand the chests. The son, supposing that the officer only came for Constantine's books, said: "I know what you come for, and I'll fetch them to you immediately." He then fetched Dr. Constantine's books and papers, when the officer was greatly surprised to find what he did not look for. He, however, told the

young man, that he was glad these books and papers were produced, but nevertheless he must fulfil the end of his commission, which was, to carry him and the goods he had embezzled before the inquisitors, which he did accordingly; for the young man knew it would be in vain to expostulate, or resist, and therefore quietly submitted to his fate.

The inquisitors being thus possessed of Constantine's books and writings, now found matter sufficient to form charges against him. When he was brought to a re-examination, they presented one of his papers, and asked him if he knew the handwriting? Perceiving it was his own, he guessed the whole manner, confessed the writing, and justified the doctrine it contained; saying: "In that, and all my other writings, I have never departed from the truth of the gospel, but have always kept in view the pure precepts of Christ, as he delivered them to mankind."

After being detained upward of two years in prison, Dr. Constantine was seized with a bloody flux, which put an end to his miseries in this world. The process, however, was carried on against his body, which, at the ensuing *auto-da-fé*, was publicly burnt.

"Thus death itself can not control
The malice of a bigot soul;
Which more than forfeit life can crave,
And seek revenge beyond the grave."

THE LIFE OF MR. NICHOLAS BURTON.

MR. BURTON was a merchant of London, who traded into Spain. Being at Cadiz, a familiar of the inquisition called upon him one day at his lodging, pretending that he wanted to send a quantity of merchandise to London. Having asked as many questions as he thought proper, he departed, and Mr. Burton was next day taken into custody by one of the inquisitorial officers.

On his examination the president demanded if he had, by words or writing, said or insinuated anything disrespectful to the Roman catholic persuasion.

To this Mr. Burton replied in the negative; saying: that "he was sensible, in

whatever country we were, respect ought to be paid to the religion of that country : that such knowledge to him was essential, who, as a merchant, 'was obliged to visit various countries, and conform to the religious and civil ceremonies of all."

This defence, however, availed him nothing : they proceeded to torture him, in order to gain information. Failing in this, they condemned him for invincible obstinacy, and at the next *auto-da-fé* he was burnt. When the flames first touched him, he bore the torments with such exemplary patience, and appeared with so smiling a countenance, that one of the priests, enraged at his serenity, said, with great malice and absurdity : "The reason why he does not seem to feel, is to me very evident ; the devil has already got his soul, and his body is of course deprived of the usual sensations." (See engraving.)

About the time of Mr. Burton's martyrdom, several others of the English in Spain were put to death by the inquisitors ; particularly, John Baker, William Burgate, and William Burgess, were burnt, and William Hooker was stoned to death ; freely giving up their lives for Him who shed his blood for them.

"Jesus, who dies a world to save,
Revives, and rises from the grave,
By his almighty power ;
From sin and death, and hell, set free,
He captive leads captivity,
And lives to die no more.

"The Lord, who spoke the world from naught,
Hath for poor sinners dearly bought,
Salvation by his blood ;
Lo ! how he bursts the bonds of death,
And reassumes his vital breath,
To make our title good.

"God's church is still his joy and crown,
He looks with love and pity down,
On those he did redeem ;
He tastes their joys, he feels their woes,
Decrees that they may spoil their foes,
And ever reign in him."

THE LIFE OF WILLIAM GARDENER.

WILLIAM GARDENER was born at Bristol, received a tolerable education, and was, at a proper age, placed under the care of a merchant, named Paget.

At the age of twenty-six years, he was, by his master, sent to Lisbon, to act as factor. Here he applied himself to the study of the Portuguese language, executed his business with assiduity and fidelity, and behaved with the most engaging affability to all persons with whom he had the least concern. He conversed privately with a few, whom he knew to be zealous protestants ; and, at the same time, cautiously avoided giving the least offence to any who were Roman catholics ; he had not, however, hitherto, gone into any of the popish churches.

A marriage being concluded between the king of Portugal's son and the infanta of Spain, upon the wedding-day the bridegroom, bride, and the whole court, went to the cathedral church, attended by multitudes of all ranks of people, and among the rest William Gardener, who stayed during the whole ceremony, and was greatly shocked at the superstitions he saw.

The erroneous worship which he had seen ran strongly in his mind ; he was miserable, to behold a whole country sunk into such idolatry, when the truth of the gospel might be so easily obtained. He, therefore, took the inconsiderate, though laudable design, into his head, of making a reform in Portugal, or perishing in the attempt ; and determined to sacrifice his prudence to his zeal, though he became a martyr upon the occasion.

To this end he settled all his worldly affairs, paid his debts, closed his books, and consigned over his merchandise. On the ensuing Sunday he went again to the cathedral church, with a New Testament in his hand, and placed himself near the altar.

The king and the court soon appeared, and a cardinal began mass : at that part of the ceremony in which the people adore the wafer, Gardener could hold out no longer, but springing toward the cardinal, he snatched the host from him, and trampled it under his feet.

This action amazed the whole congrega-



NICHOLAS BURTON IN THE INQUISITION AT CADIZ.—Page 151.



tion, and one person drawing a dagger, wounded Gardener in the shoulder, and would, by repeating the blow, have finished him, had not the king called to him to desist.

Gardener being carried before the king, the monarch asked him what countryman he was: to which he replied: "I am an Englishman by birth, a protestant by religion, and a merchant by occupation. What I have done is not out of contempt to your person, God forbid it should, but out of an honest indignation, to see the ridiculous superstitions and gross idolatries practised here."

The king, thinking that he had been stimulated by some other person to act as he had done, demanded who was his abettor, to which he replied: "My own conscience alone. I would not hazard what I have done for any man living, but I owe that and all other services to God."

Gardener was sent to prison, and a general order issued to apprehend all Englishmen in Lisbon. This order was in a great measure put into execution (some few escaping) and many innocent persons were

tortured to make them confess if they knew anything of the matter; in particular, a person who resided in the same house with Gardener was treated with unparalleled barbarity to make him confess something which might throw a light upon the affair.

Gardener himself was then tormented in the most excruciating manner; but in the midst of all his torments he gloried in the deed. Being ordered for death, a large fire was kindled near a gibbet. Gardener was drawn up to the gibbet by pulleys, and then let down near the fire, but not so close as to touch it; for they burnt or rather roasted him by slow degrees. Yet he bore his sufferings patiently, and resigned his soul to the Lord cheerfully.

It is observable that some of the sparks were blown from the fire (which consumed Gardener) toward the haven, burnt one of the king's ships-of-war, and did other considerable damage. The Englishmen who were taken up on this occasion were, soon after Gardener's death, all discharged, except the person that resided in the same house with him, who was detained two years before he could procure his liberty.

THE PERSECUTIONS IN ITALY.



WE shall now enter on an account of the persecutions in Italy, a country which has been, and still is:—

1. The centre of popery.
2. The seat of the pontiff.
3. The source of the various errors which have spread themselves over other countries, deluded the minds of thousands, and diffused the clouds of superstition and bigotry over the human understanding.

In pursuing our narrative we shall include the most remarkable persecutions which happened, and the cruelties which have been practised:—

1. By the immediate order of the pope.
2. Through the power of the inquisition.
3. At the instigation of particular orders of the clergy.
4. By the bigotry of the Italian princes.

"A pleasant country, in whose fertile plains
Sweet verdure smiles, and endless plenty reigns;
But reigns in vain, while bigotry's control,
With tyrant power enchains the human soul;
And superstition lords it o'er the mind,
Deludes the sense, or keeps the reason blind.
The haughty pope, with triple honors crowned,
In error's clouds diffuses darkness round;
And pampered priests without remorse deceive,
While bigot minds implicitly believe;
Credit whatever their wily teachers say,
And, by command, think, act, speak, fast, or pray,
But priests, to no austerities confined,
Mind not the rules by which they others bind;
They leave to vassal laymen worldly cares,
Sharp penance, meager abstinence, and prayers;
In open air for venal sins to lie,
To dress in sackcloth, or the scourge to ply.

Let pining anchorets in grottoes starve,
 Who from the liberties of nature swerve ;
 Who, curbed by moderation, sparing eat,
 And by false zeal deceived, abstain from meat.
 Italian priests their appetites will please,
 And live in luxury and pampered ease ;
 But if their power enormous you'd control,
 A fury rises in the bigot soul ;
 Malicious rage strains superstition's throat,
 And blood for heresy is all the note.
 ' Use every instrument they loud exclaim,
 To darken truth, and render reason tame.
 Let the inquisition rage, fresh cruelties

Make the dire engines groan with tortured cries ;
 Let Campo Flori every day be strewed
 With mangled carcases, and clotted blood ;
 Repeat again Lombardian slaughter o'er,
 And Piedmont valleys drown with floating gore.
 Swifter than murdering angels, when they fly
 On errands of avenging deity ;
 Fiercer than storms let loose, with eager haste
 Lay cities, countries, realms, whole nature waste ;
 Sack, ravish, massacre, destroy, burn, slay,
 Act what you will, so popery makes its way.'
 Such are the thoughts that fill each popish mind,
 And such the enmity they bear mankind."

THE FIRST PERSECUTIONS UNDER THE PAPACY IN ITALY.



IN the twelfth century the first persecutions under the papacy began in Italy, at the time that Adrian, an Englishman, was pope, being occasioned by the following circumstances :—

A learned man, and an excellent orator of Brixia, named **ARNOLD**, came to Rome, and boldly preached against the corruptions and innovations which had crept into the church. His discourses were so clear, consistent, and breathed forth such a pure spirit of piety, that the senators, and many of the people, highly approved of, and admired his doctrines.

This so greatly enraged Adrian, that he commanded Arnold instantly to leave the city, as a heretic. Arnold, however, did not comply, for the senators and some of the principal people took his part, and resisted the authority of the pope.

Adrian now laid the city of Rome under an interdict, which caused the whole body of clergy to interpose ; and, at length, persuaded the senators and people to give up the point, and suffer Arnold to be banished. This being agreed to, he received his sentence of exile, and retired to Germany, where he continued to preach against the pope, and to expose the gross errors of the church of Rome.

Adrian, on this account thirsted for his blood, and made several attempts to get him into his hands ; but Arnold, for a long time, avoided every snare laid for him. At length,

Frederic Barbarossa arriving at the imperial dignity, requested that the pope would crown him with his own hand. This Adrian complied with, and at the same time asked a favor of the emperor, which was, to put Arnold into his hands. The emperor very readily delivered up the unfortunate preacher, who soon fell a martyr to Adrian's vengeance, being hanged, and his body burnt to ashes, at Apulia. The same fate attended several of his old friends and companions.

ENCENAS, a Spaniard, was sent to Rome, to be brought up in the Roman catholic faith ; but having conversed with some of the reformed, and read several treatises which they had put into his hands, he became a protestant. This, at length, being known, one of his own relations informed against him, when he was burnt by order of the pope, and a conclave of cardinals. The brother of Encenas had been taken up about the same time, for having a New Testament, in the Spanish language, in his possession ; but before the time appointed for his execution, he found means to escape out of prison, and returned to Germany.

FANINUS, a learned layman, by reading controversial books, became of the reformed religion. An information being exhibited against him to the pope, he was apprehended, and cast into prison. His wife, children, relations, and friends, visited him in his confinement, and so far wrought upon his mind, that he renounced his faith, and ob-

tained his release. But he was no sooner free from confinement, than his mind felt the heaviest of chains—the weight of a guilty conscience. His horrors were so great, that he found them insupportable, till he had returned from his apostacy, and declared himself fully convinced of the errors of the church of Rome. To make amends for his falling off, he now openly and strenuously did all he could to make converts to protestantism, and was pretty successful in his endeavors. These proceedings occasioned his second imprisonment; but he had his life offered him if he would recant again. This proposal he rejected with disdain, saying, that he scorned life upon such terms. Being asked why he would obstinately persist in his opinions, and leave his wife and children in distress; he replied: “I shall not leave them in distress, I have recommended them to the care of an excellent trustee.”—“What trustee?” said the person who had asked the question, with some surprise: to which Faninus answered: “Jesus Christ is the trustee I mean, and I think I could not commit them to the care of a better.” On the day of execution he appeared remarkably cheerful, which one observing, said: “It is strange you should appear so merry upon such an occasion; when Jesus Christ himself, just before his death, was in such agonies, that he sweated blood and water.” To which Faninus replied: “Christ sustained all manner of pangs and conflicts, with hell and death, on our account; and thus, by his sufferings, freed those who really believe in him from the fear of them.” He was then strangled, and his body being burnt to ashes, they were scattered about by the wind.

DOMINICUS, a learned soldier, having read several controversial writings, became a zealous protestant, and retiring to Placentia, he preached the gospel in its utmost purity, to a very considerable congregation. At the conclusion of his sermon one day, he said: “If the congregation will attend to-morrow, I will give them a description

of anti-Christ, and paint him out in his proper colors.”

A vast concourse of people attended the next day; but just as Dominicus was beginning his sermon, a civil magistrate went up to his pulpit, and took him into custody. He readily submitted; but as he went along with the magistrate, made use of this expression: “I wonder the devil hath let me alone so long.” When he was brought to examination, this question was put to him: “Will you renounce your doctrines?” To which he replied: “My doctrines! I maintain no doctrines of my own; what I preach are the doctrines of Christ, and for those I will forfeit my blood, and even think myself happy to suffer for the sake of my Redeemer.” Every method was taken to make him recant from his faith; but when persuasions and menaces were found ineffectual, he was sentenced to death, and hanged in the market-place.

GALEACIUS, a protestant gentleman, was apprehended on account of his faith. Great endeavors being used by his friends, he recanted, and subscribed to several of the superstitious doctrines propagated by the church of Rome. Becoming, however, sensible of his error, he publicly renounced his recantation. Being apprehended for this, he was condemned to be burnt; and, agreeably to the order, was chained to a stake, where he was left several hours before the fire was put to the fagots, in order that his wife, relations, and friends, who surrounded him, might induce him to give up his opinions. Galeacius, however, now retained his constancy of mind, and entreated the executioner to put fire to the wood that was to burn him. This, at length, he did, and Galeacius was soon consumed in the flames.

Soon after this gentleman's death, a great number of protestants were put to death in various parts of Italy, on account of their faith, giving a sure proof of their sincerity in their martyrdoms:—

“Resigning freely transitory breath,
To shun the shades of everlasting death.”

THE PERSECUTIONS IN CALABRIA.



IN the fourteenth century, many of the Waldenses of Pragma and Dauphiny emigrated to Calabria, and settling in some waste lands, by the permission of the nobles of that country, they soon, by the most industrious cultivation, made several wild and barren spots appear with all the beauties of verdure and fertility.

The Calabrian lords were highly pleased with their new subjects and tenants, as they were honest, quiet, and industrious ; but the priests of the country exhibited several negative complaints against them ; for not being able to accuse them of anything bad which *they did do*, they founded accusations on what *they did not do*, and charged them :—

- With not being Roman catholics ;
- making any of their boys priests ;
- making any of their girls nuns ;
- going to mass ;
- giving wax tapers to the priests as offerings ;
- going on pilgrimages ;
- bowing to images.

The Calabrian lords, however, quieted the priests, by telling them, that these people were extremely harmless ; that they gave no offence to the Roman catholics, and cheerfully paid the tithes to the priests, whose revenues were considerably increased by their coming into the country ; and who, of consequence, ought to be the last persons to complain of them.

Things went on tolerably well after this for a few years, during which the Waldenses formed themselves into two corporate towns, annexing several villages to the jurisdiction of them. At length, they sent to Geneva for two clergymen ; one to preach in each town, as they determined to make a public profession of their faith. Intelligence of this affair being carried to

Pope Pius the Fourth, he determined to exterminate them from Calabria.

To this end he sent Cardinal Alexandrino, a man of a very violent temper, and a furious bigot, together with two monks, to Calabria, where they were to act as inquisitors. These authorized persons came to St. Xist, one of the towns built by the Waldenses, and having assembled the people, told them, that they should receive no manner of injury, or violence, if they would accept of preachers appointed by the pope ; but if they would not, they should be deprived both of their property and lives ; and that their intentions might be known, mass should be publicly said that afternoon, at which they were ordered to attend.

The people of St. Xist, instead of attending mass, fled into the woods with their families, and thus disappointed the cardinal and his coadjutors. The cardinal then proceeded to La Garde, the other town belonging to the Waldenses, where, not to be served as he had been at St. Xist, he ordered the gates to be locked, and all the avenues guarded. The same proposals were then made to the people of La Garde as had been made to the inhabitants of St. Xist, but with this additional piece of artifice : the cardinal assured them, that the inhabitants of St. Xist had immediately come into his proposals, and agreed, that the pope should appoint them preachers. This falsehood succeeded ; for the people of La Garde thinking what the cardinal had told them to be truth, said they “ would exactly follow the example of their brethren of St. Xist.”

The cardinal having gained his point by deluding the people of one town, sent for two troops of soldiers, with a view to murder those of the other. He, accordingly, despatched the soldiers into the woods, to hunt down the inhabitants of St. Xist like

wild beasts, and gave them strict orders to spare neither age nor sex, but to kill all they came near. The troops entered the woods, and many fell a prey to their ferocity, before the Waldenses were properly apprized of their design. At length, however, they determined to sell their lives as dear as possible, when several conflicts happened, in which the half-armed Waldenses performed prodigies of valor, and many were slain on both sides. The greatest part of the troops being killed in the different rencounters, the rest were compelled to retreat, which so enraged the cardinal, that he wrote to the viceroy of Naples for reinforcements.

The viceroy immediately ordered a proclamation to be made throughout all the Neapolitan territories, that all outlaws, deserters, and other proscribed persons, should be freely pardoned for their respective offences, on condition of making a campaign against the inhabitants of St. Xist, and continuing under arms till those people were exterminated.

Many persons, of desperate fortunes, came in upon this proclamation, and being formed into light companies, were sent to scour the woods, and put to death all they could meet with of the reformed religion. The viceroy himself likewise joined the cardinal, at the head of a body of regular forces; and, in conjunction, they did all they could to harass the poor people in the woods. Some they caught, and hanged up upon trees, cut down boughs, and burnt them, or ripped them open, and left their bodies to be devoured by wild beasts, or birds of prey. Many they shot at a distance, but the greatest number they hunted down by way of sport. A few hid themselves in caves; but famine destroyed them in their retreat; and thus all these poor people perished, by various means, to glut the bigoted malice of their merciless persecutors.

The inhabitants of St. Xist were no sooner exterminated, than those of La Garde engaged the attention of the cardinal and viceroy. It was offered, that if they would

embrace the Roman catholic persuasion, themselves and families should not be injured, but their houses and property should be restored, and none would be permitted to molest them; but, on the contrary, if they refused this mercy (as it was termed) the utmost extremities would be used, and the most cruel deaths the certain consequence of their non-compliance.

Notwithstanding the promises on one side, and menaces on the other, these worthy people unanimously refused to renounce their religion, or embrace the errors of popery. This exasperated the cardinal and viceroy so much, that thirty of them were ordered to be put immediately to the rack, as a terror to the rest.

Those who were put to the rack were treated with such severity, that several died under the tortures; one Charlin, in particular, was so cruelly used, that his belly burst, his bowels came out, and he expired in the greatest agonies. These barbarities, however, did not answer the purposes for which they were intended; for those who remained alive after the rack, and those who had not felt the rack, remained equally constant in their faith, and boldly declared, that no tortures of body, or terrors of mind, should ever induce them to renounce their God, or worship images.

Several were then, by the cardinal's order, stripped stark naked, and whipped to death with iron rods; some were hacked to pieces with large knives; others were thrown down from the top of a large tower; and many were covered over with pitch, and burnt alive.

One of the monks who attended the cardinal, being naturally of a savage and cruel disposition, requested of him, that he might shed some of the blood of these poor people with his own hands; when his request being granted, the barbarous man took a large, sharp knife, and cut the throats of four-score men, women, and children, with as little remorse as a butcher would have killed so many sheep. Every one of these bodies were then ordered to be quartered, the

quarters placed upon stakes, and then fixed in different parts of the country, within a circuit of thirty miles.

The four principal men of La Garde were hanged, and the clergyman was thrown from the top of his church steeple. He was terribly mangled, but not quite killed, by the fall ; at which time the viceroy passing by, said : " Is the dog yet living ? Take him up, and give him to the hogs ;" when, brutal as this sentence may appear, it was executed accordingly.

Sixty women were racked so violently, that the cords pierced their arms and legs quite to the bone : when, being remanded to prison, their wounds mortified, and they died in the most miserable manner. Many others were put to death by various cruel means ; and if any Roman catholic, more compassionate than the rest, interceded for any of the reformed, he was immediately apprehended, and shared the same fate.

The viceroy being obliged to march back to Naples, on some affairs of moment which required his presence, and the cardinal having been recalled to Rome, the marquis of Butiane was ordered to put the finishing stroke to what they had began ; which he, at length, affected, by acting with such barbarous rigor, that there was not a single person of the reformed religion left living in all Calabria.

Thus were a great number of inoffensive and harmless people deprived of their possessions, robbed of their property, driven from their homes, and, at length, murdered, by various means, only because they would not sacrifice their consciences to the superstitions of others, embrace idolatrous doctrines which they abhorred, and accept of teachers whom they could not believe. Tyranny is of three kinds, viz. : that which enslaves the person, that which seizes the property, and that which prescribes and dictates to the mind. The first two sorts may be termed civil tyranny, and have been practised by arbitrary sovereigns in all ages, who have delighted in tormenting the persons, and stealing the property of their unhappy subjects. But the third sort, viz., prescribing and dictating to the mind, may be called ecclesiastical tyranny ; and this is the worst kind of tyranny, as it includes the other two sorts ; for the Romish clergy not only torture the bodies, and seize the effects of those they persecute, but take the lives, torment the minds, and, if possible, would tyrannize over the souls of the unhappy victims.

" Thus rage, by superstition led,
Strikes innocence and virtue dead ;
While bigotry would reason blind,
Enthral the sense, and chain the mind ;
Its errors fix in bloody streams,
And spread, with fire, its fatal dreams."

INDIVIDUALS MARTYRED IN DIFFERENT PARTS OF ITALY.



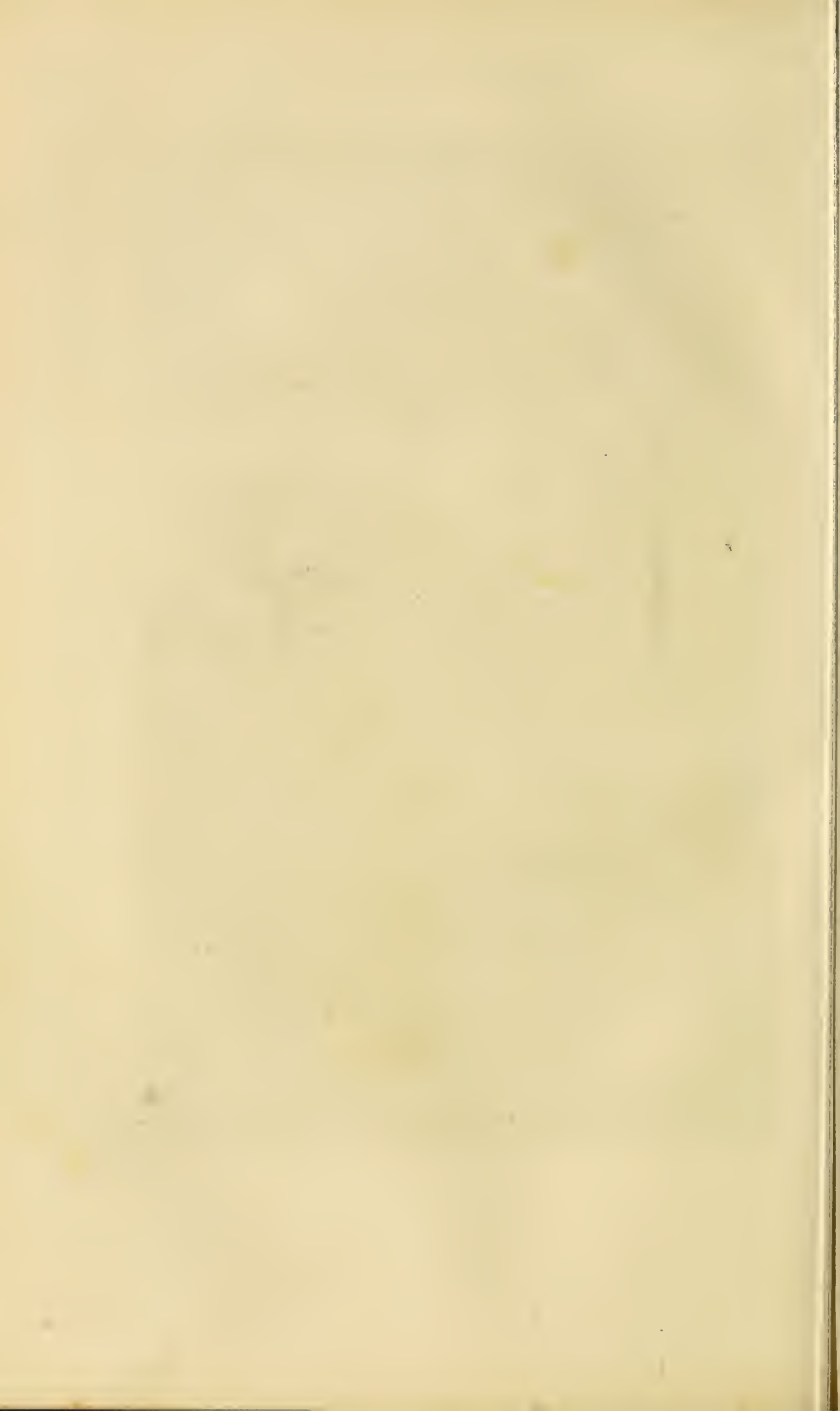
JOHN MOLLIVS was born at Rome, of reputable parents. At twelve years of age they placed him in the monastery of Gray Friars, where he made such a rapid progress in arts, sciences, and languages, that at eighteen years of age he was permitted to take priest's orders.

He was then sent to Ferrara, where,

after pursuing his studies six years longer, he was made theological reader in the university of that city. He now, unhappily, exerted his great talents to disguise the gospel truths, and to varnish over the errors of the church of Rome. After some years' residence at Ferrara, he removed to the university of Bononia, where he became a professor. Having read some treatises written by ministers of the reformed re-



MARTYRDOM OF FRANCIS GAMBA, A LOMBARD.—Page 159.



ligion, he grew fully sensible of the errors of popery, and soon became a zealous protestant in his heart.

He now determined to expound, according to the purity of the gospel, St. Paul's Epistles to the Romans, in a regular course of sermons. The concourse of people that continually attended his preaching was surprising; but when the priests found the tenor of his doctrines, they despatched an account of the affair to Rome; when the pope sent a monk, named Cornelius, to Bononia, to expound the same epistles according to the tenets of the church of Rome. The people, however, found such a disparity between the two preachers, that the audience of Mollius increased, and Cornelius was forced to preach to empty benches.

Cornelius wrote an account of his bad success to the pope, who immediately sent an order to apprehend Mollius, who was seized upon accordingly, and kept in close confinement. The bishop of Bononia sent him word, that he must recant, or be burnt: but he appealed to Rome, and was removed thither.

At Rome he begged to have a public trial, but that the pope absolutely denied him, and commanded him to give an account of his opinions in writing, which he did under the following heads:—

Original sin.	Mass.
Free-will.	Auricular confession.
The infallibility of Prayers for the dead.	
the church of Rome. The host.	
The infallibility of Prayers to saints.	
the pope.	Going on pilgrimages.
Justification by faith.	Extreme unction.
Purgatory.	Performing service in
Transubstantiation.	an unknown tongue,
	&c.

And all these he confirmed from scripture authority. The pope, upon this occasion, for political reasons, spared him for the present, but soon after had him apprehended, and put to death; he being first hanged, and his body burnt to ashes, A. D. 1553.

The year after FRANCIS GAMBA, a Lombard, of the protestant persuasion, was apprehended, and condemned to death by the senate of Milan. At the place of execution, a monk presented a cross to him; to whom he said: "My mind is so full of the real merits and goodness of Christ, that I want not a piece of senseless stick to put me in mind of him." For this expression his tongue was bored through, and he was afterward burnt. (See engraving.)

A. D. 1555, ALGERIUS, a student in the university of Padua, and a man of great learning, having embraced the reformed religion, did all he could to convert others. For these proceedings he was accused of heresy to the pope, and being apprehended, was committed to the prison at Venice, where being allowed the use of pen, ink, and paper, he wrote to his converts at Padua the following celebrated epistle:—

"DEAR FRIENDS: I can not omit this opportunity of letting you know the sincere pleasures I feel in my confinement; to suffer for Christ is delectable, indeed; to undergo a little transitory pain in this world, for his sake, is cheaply purchasing a reversion of eternal glory, in a life that is everlasting.

"Hence, I have found honey in the entrails of a lion; a Paradise in a prison; tranquillity in the house of sorrow: where others weep I rejoice; where others tremble and faint, I find strength and courage. The Almighty alone confers these favors on me; be his the glory and the praise.

"How different do I find myself from what I was before I embraced the truth in its purity: I was then dark, doubtful, and in dread; I am now enlightened, certain, and full of joy. He that was far from me is now present with me; he comforts my spirits, heals my griefs, strengthens my mind, refreshes my heart, and fortifies my soul. Learn, therefore, how merciful and amiable the Lord is, who supports his servants under temptations, expels their sorrows, lightens their afflictions, and even

visits them with his glorious presence, in the gloom of a dismal dungeon.

“Your sincere friend,
“ALGERIUS.”

The pope, being informed of Algerius's great learning, and surprising natural abilities, thought it would be of infinite service to the church of Rome, if he could induce him to forsake the protestant cause. He, therefore, sent for him to Rome, and tried, by the most profane promises, to win him to his purpose. But finding his endeavors ineffectual, he ordered him to be burnt, which sentence was executed accordingly.

JOHN ALLOYSIUS, being sent from Geneva to preach in Calabria, was there apprehended as a protestant, carried to Rome, and burnt by order of the pope; and James Bovellus, for the same reason, was burnt at Messina.

A. D. 1560, Pope Pius the Fourth ordered all the protestants to be severely persecuted throughout the Italian states, when great numbers of every age, sex, and condition, suffered martyrdom. Concerning the cruelties practised upon this occasion, a learned and humane Roman catholic thus speaks of them, in a letter to a noble lord: “I can not, my lord, forbear disclosing my sentiments, with respect to the persecution now carrying on: I think it cruel and unnecessary; I tremble at the manner of putting to death, as it resembles more the slaughter of calves and sheep, than the execution of human beings. I will relate to your lordship a dreadful scene, of which I was myself an eyewitness: seventy protestants were cooped up in one filthy dungeon together; the executioner went in among them, picked out one from among the rest, blindfolded him, led him out to an open place before the prison, and cut his throat with the greatest composure. He then calmly walked into the prison again, bloody as he was, and with the knife in his hand selected another, and despatched him in the same manner; and this, my lord, he repeated, till the whole number were put to death. I leave it to your lordship's feelings

to judge of my sensations upon the occasion; my tears now wash the paper upon which I give you the recital. Another thing I must mention, the patience with which they met death: they seemed all resignation and piety, fervently praying to God, and cheerfully encountering their fate. I can not reflect, without shuddering, how the executioner held the bloody knife between his teeth; what a dreadful figure he appeared, all covered with blood, and with what unconcern he executed his barbarous office.”

A young Englishman, who happened to be at Rome, was one day passing by a church, when the procession of the host was just coming out. A bishop carried the host, which the young man perceiving, he snatched it from him, threw it upon the ground, and trampled it under his feet, crying out: “Ye wretched idolators, that neglect the true God to adore a morsel of bread.” This action so provoked the people, that they would have torn him to pieces upon the spot; but the priests persuaded them to let him abide by the sentence of the pope.

When the affair was represented to the pope, he was so greatly exasperated that he ordered the prisoner to be burnt immediately; but a cardinal dissuaded him from this hasty sentence, saying, it was better to punish him by slow degrees, and to torture him, that they might find out if he had been instigated by any particular person to commit so atrocious an act.

This being approved, he was tortured with the most exemplary severity, notwithstanding which they could only get these words from him: “It was the will of God that I should do what I did.”

The pope then passed this sentence upon him:—

1. That he should be led by the executioner, naked to the middle, through the streets of Rome;

2. That he should wear the image of the devil upon his head;

3. That his breeches should be painted with the representation of flames;

4. That he should have his right hand cut off;

5. That after having been carried about thus in procession, he should be burnt.

When he heard his sentence pronounced, he implored God to give him strength and fortitude to go through it. As he passed through the streets he was greatly derided by the people, to whom he said some severe things respecting the Romish superstition. But a cardinal, who attended the procession, overhearing him, ordered him to be gagged.

When he came to the church door, where he trampled on the host, the hangman cut off his right hand, and fixed it on a pole. Then two tormentors with flaming torches, scorched and burnt his flesh all the rest of the way. At the place of execution he kissed the chains that were to bind him to

the stake. A monk presenting the figure of a saint to him, he struck it aside, and then being chained to the stake, fire was put to the fagots, and he was soon burnt to ashes.

A little after the last-mentioned execution, a venerable old man, who had long been a prisoner in the inquisition, was condemned to be burnt, and brought out for execution. When he was fastened to the stake a priest held a crucifix to him, on which he said: "If you do not take that idol from my sight, you will constrain me to spit upon it." The priest rebuked him for this with great severity; but he bade him remember the first and second commandments, and refrain from idolatry, as God himself had commanded. He was then gagged, that he should not speak any more, and fire being put to the fagots, he suffered martyrdom in the flames.

THE PERSECUTIONS OF THE MARQUISATE OF SALUCES.



HE marquisate of Saluces, on the south side of the valleys of Piedmont, was in A. D. 1561, principally inhabited by protestants; when the marquis, who was proprietor of it, began a prosecution against them at the instigation of the pope. He began by banishing the ministers, and if any of them refused to leave their flocks they were sure to be imprisoned, and severely tortured; however, he did not proceed so far as to put any to death.

Soon after the marquisate fell into the possession of the duke of Savoy, who sent circular letters to all the towns and villages, that he expected the people should all conform to go to mass.

The inhabitants of Saluces, upon receiving this letter, returned for answer the following general epistle:—

"May it please your highness: We humbly entreat your permission to continue

in the practice of the religion which we have always professed, and which our fathers have professed before us. In this we shall acquit our consciences, without offending any; for we are sensible that our religion is founded on the Holy Scriptures, by whose precepts we are commanded not to injure our neighbors.

"We likewise implore your protection; for as Jews, infidels, and other enemies to Christ, are suffered to live in your dominions unmolested, we hope the same indulgence may be granted to Christians, whose very faith obliges them to be harmless, honest, inoffensive, and loyal.

"We remain your highness's respectful, obedient, and faithful subjects,

"The Protestant Inhabitants of the Marquisate of Saluces."

The duke, after reading this letter, did not interrupt the protestants for some time; but, at length, he sent them word, that they must either conform to go to mass, or leave

his dominions in fifteen days. The protestants, upon this unexpected edict, sent a deputy to the duke to obtain its revocation, or at least to have it moderated. But their remonstrances were in vain, and they were given to understand that the edict was absolute.

Some were weak enough to go to mass,

in order to avoid banishment, and preserve their property; others removed, with all their effects, to different countries; and many neglected the time so long, that they were obliged to abandon all they were worth, and leave the marquisate in haste. Those, who unhappily stayed behind, were seized, plundered, and put to death.

THE PERSECUTIONS IN THE VALTOLINE.



HIS fine district belonged to the Grison lords, who, as pretty sovereigns, had granted several decrees in favor of the protestants.

The papists, however, of the Valtoline, bore them great malice, which first appeared publicly at the village of Tell, where they broke into a protestant congregation while the minister was preaching, and murdered several of the people.

They afterward surrounded the village, and guarded all the avenues: then parading the streets, if any protestants made their appearance, they were shot immediately. Many that were sick were strangled in their beds; others had their brains beat out with clubs: and several were drowned in the river Alba.

A nobleman, who had hid himself, being discovered, he implored their pity on account of his family, having a number of children. This papists, however, told him, that this was no time for mercy, unless he would renounce his faith. To which he replied: "God forbid, that to save this temporary life, I should deny my Redeemer, and perish eternally." These words were scarcely out of his mouth, when they fell upon him, and cut him to pieces.

The chief magistrate of the village being a protestant, they broke into his house, and murdered him and his whole family. Women and girls they put to death by various means, viz.:—

Hanging.	Frying in a dry pan.
Broiling.	Stabbing.
Ripping open.	Beheading.
Cutting the throat.	Stoning.
Worrying with dogs.	Boiling in oil.
Worrying, by fasten-	Pouring hot lead down
ing cats to several	the throat.
parts of the body.	Racking, &c., &c.
Drowning.	

In short, in Tell and its neighborhood, there only escaped, with their lives, three persons, who happily passed the Alps, and secured themselves in Rhetia.

The papists, having thus exterminated the protestants at Tell, now marched in triumph to a town at some miles' distance, and persuading the popish inhabitants to join them, they determined to repeat the same bloody tragedy. Being informed, by two friars, that a protestant congregation was then assembled in the town, they went to the place, surrounded it, shot many through the windows, knocked others on the head who attempted to run out, and then setting the place on fire, burnt the rest.

After thus destroying those who had met together to serve God, they visited the private houses of protestants, and having murdered all they could find, proceeded with drums beating, and colors flying, to the town of Sondress. On their approach, the papists of the town pretended, they did not approve of the proceedings of those who were coming; and, therefore, if the protestants thought proper to put confidence

in them, they would guard them from the impending danger. Most of the protestants indiscreetly believed them, and the papists arming themselves, surrounded the intended victims, under the pretence of protecting them ; but no sooner did their bloody brethren appear, than they treacherously murdered those whom they had promised to defend. However, eighteen men, who suspected the sinister designs of the Roman catholics, had well armed themselves, and taking their wives and children with them, they determined to attempt an escape. They marched with great regularity, and were frequently attacked by the papists, but they repulsed them with great bravery, and kept in so compact a body, that the papists could not break them. They proceeded in this manner till they came to a church, where they found seventy-three men armed, who were all protestants. This body they joined, and both proceeded together through

the valley of Malone, where the papists made several unsuccessful attacks upon them ; for, by the providence of God, they passed the Alps, and arrived in a place of safety.

The property of those who were murdered, or made their escape, became the plunder of the papists who had committed these cruelties ; and they paid themselves for their inhumanity, by stealing the effects of those they had destroyed.

DOMINICO BERTO, a protestant youth of sixteen, was set upon an ass with his face to the tail, and the tail in his hand for a bridle. In this manner he was led round the town for the derision of the populace ; when being taken to the market-place, they cut off his nose and ears, bored holes in his cheeks, and scarified his body with red-hot pincers ; so that he expired under the excess of his torments.

A PROTESTANT MINISTER TORN TO PIECES BY DOGS.



POPISH bishop, of a very cruel nature, presided over a considerable diocese in Hungary. This prelate was superficially learned, and habitually morose. His superstition made him give a ready ear to any tale which might be told him against those whom he called, and considered as heretics. His bigotry caused him to mistake malice for zeal, and his sanguinary disposition inflamed him to the greatest barbarities. A character of this kind is certainly more proper for the office of a jailer than the mission of a preacher, or for the business of an executioner than the trust of a prelate. In consequence of such a temper, joined to so much power, this bishop spoke of the protestants in conversa-

tion with malice, preached against them in the pulpit with fury, and treated them, whenever they fell into his hands, with cruelty. Innumerable appear to have been the persons who, by his order, were partially tried, condemned unheard, and executed without remorse. Shooting, drowning, hanging, beheading, &c., he deemed favors, and thought them too mild for heretics : a long imprisonment in a loathsome dungeon, personal ill-usage, scorn, contempt, derision, a scanty allowance of provisions, that made life labor under a lingering famine, were the mildest modes of treatment that he thought a protestant deserved, and the dreadful torments that he made many of them suffer.

Being informed that a protestant clergyman had arrived from some distant part to

one of the towns within his jurisdiction, the bishop sent some of his dependants to apprehend him, and gave them strict orders to bring what books he had, to search for his papers, and to take particular notice of what he was about when they apprehended him. They came accordingly to the house, and waited at the door for some time, when they burst into the place, and seized him: they then packed up his books and papers, and brought him to the bishop. The haughty prelate examined him with great ferocity, and treated him with much insolence. The accusations formed against him were as follow:—

1. Professing the reformed religion.
2. Keeping by him the Bible in the vulgar tongue.
3. Having in his possession several manuscript sermons, apparently written by himself, and several books in favor of the protestant persuasion.

To these charges he answered, that the profession of the reformed religion was

agreeable to his conscience; that the Bible was a precious book in all tongues; that the sermons of his writing were consonant to the precepts of the gospel; and the books found in his lodgings were truly orthodox, and written by learned and pious authors.

His defence being deemed insufficient for his justification, he was condemned to death, and by a mode of punishment as singular as it was cruel; which was by having geese, hens, ducks, &c., tied about his body.

He was then compelled to run, and dogs set after him, who, in attempting to catch at and tear the fowls, tore him in a most shocking manner. Jaded with running, and fatigued with the weight of the feathered creatures tied to him, he sunk to the ground, and fell a victim to the wounds he received from the devouring jaws of the dogs, who, in biting and snapping at what they thought their prey, worried and tore him to death. (See engraving.)

PERSECUTIONS IN BOHEMIA.



At the commencement of the reign of Uladislau, king of Bohemia, a learned pastor drew up an apology for the Picards, and having inscribed it to the king made it public.

As this work caused many to embrace the opinions of the Picards, it gave the Romish clergy great offence. To counteract its effects, they contrived one of the most artful and at the same time infamous schemes that could enter into the imagination. This was to suborn a cunning and abandoned villain to pretend he was a Picard, and had been an elder among the people of that denomination, but shocked with their abominable practices, had quitted both their religion and rocks, and came to

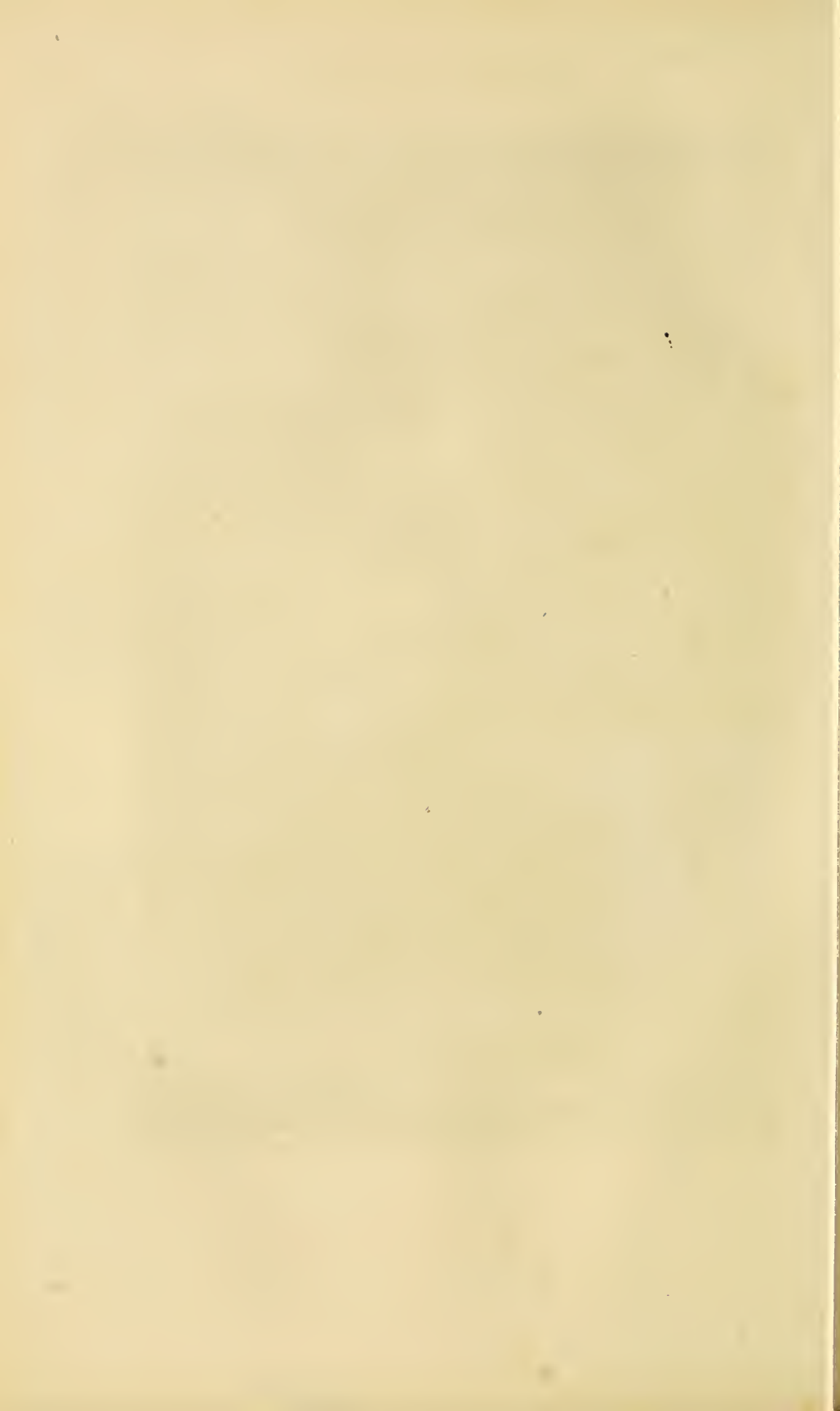
Prague to embrace the Roman catholic persuasion.

This impostor made a pretended abjuration of protestantism in the cathedral church of Prague, and then inveighed bitterly against the Picards, pretending great contrition for having been one of their sect. The priest likewise published his cure, containing his reasons for leaving the Picards, and his charges against them, which were as follow:—

1. That they were guilty of blasphemy;
2. Prayed not to the Virgin Mary;
3. Abused the saints;
4. Traduced the sacraments;
5. Mingled themselves incestuously;
6. Committed fornication;
7. Were guilty of adultery;
8. Thought murder no crime;



A PROTESTANT MINISTER IN HUNGARY TORN TO PIECES BY DOGS.—Page 167.



9. Were thieves ;
10. Practised lying ;
11. Encouraged perjury ;
12. Took a pride in drunkenness

To add to the atrociousness of the transaction, this scandalous impostor was conducted through most of the cities and towns, and his case read in all the popish churches of Bohemia. This scheme might have had a dangerous effect, had not its contrivers defeated themselves. Happily for the Picards, neither the priest who drew up the case, nor the impostor himself, knew anything of the country people they pretended to describe and abuse : so that the publication of a modest answer to the case, by a Picard pastor, undeceived the public, and even convinced the most prejudiced that the whole was a fiction, fabricated by the priests, to answer the most cruel and infamous purposes.

The impostor himself was, at length, so tormented by his conscience, that he openly recanted his pretended abjuration, turned protestant in reality, confessed all he had said to be a forgery, and publicly declared, "he had never been among the rocks where the Picards resided, or conversed with a Picard in his life."

This affair, instead of injuring, served the cause of protestantism ; for many papists, perceiving what engines were set at work against the Picards, began to inquire minutely into their tenets, when finding the purity of the doctrines they professed, it induced several to renounce the Roman catholic persuasion, and embrace their opinions.

In the year 1510, an edict was prepared for ordering an immediate and general massacre of all the protestants that could be found in Bohemia. This edict was presented to the assembly of states at Prague by two bishops, but several of the Bohemian nobility opposing it, eighteen months expired before it could be brought to a determination. At length, the chancellor carried it through the assembly, and it was signed by the king for publication.

Immediately after the publication of the edict, six protestants were seized at Prague, and condemned to the flames. When they came to the place of execution, the presiding officer, having a friendship for one of the prisoners, entreated him to recant, and offered to give him a year's time to consider of it, if he would promise his endeavors to abjure protestantism. The prisoner, however, nobly refused his offer, and exclaimed, "A year's time ! It is too much, too much by such delay, to lose the company of these worthy companions." Then walking boldly up to the stake, he was fastened with the rest, and they were all burnt together.

A gentleman of opulence, who resided at a beautiful villa, in a town on the confines of Bohemia, made his house an asylum for distressed protestants. Some papists hearing of this, broke in, and murdered all the concealed protestants and servants ; after which, five of the ruffians found the gentleman in a room to which he had retired, when they suddenly twisted a rope round his neck, and strangled him.

A venerable and learned man, with his landlady, a widow of sixty, were both burnt together, with all their books. Many were tortured to death upon the rack, some hanged, and others drowned.

A man and his wife being sentenced to death, were condemned to suffer by extremes ; that is, the one was ordered to be burnt, and the other drowned : so that the two who were joined by marriage might perish by different elements, *fire* and *water*.

Many of the nobles and senators, who had signed the edict for the persecution of the protestants, meeting with fatal accidents, and untimely deaths, those occurrences were deemed very singular, and, at length, by their frequency, became so particularly remarked, that they gave birth to a proverb which still subsists, not only in Bohemia, but most other parts of Germany ; and implies :—

"If some evil you'd know,
To the Picards turn foe."

The emperor Charles V., in the year

1547, ordered, that all the decrees of the council of Trent, against the protestants, should be put in force with the utmost rigor, in every part of his extensive dominions.

This severe order occasioned a most dreadful persecution throughout the greatest part of Europe; for, as the emperor's power was very extensive, so the cruelties practised were almost innumerable. None, however, suffered more than the protestants of Bohemia; for the nobles had their estates sequestered; the rich merchants and traders were fined so heavily, that their ruin ensued; and the poor, who had no money to pay by way of mitigation, for thinking and acting right, were—

Racked,	Hanged,
Burnt,	Drowned,
Sawed asunder,	Stabbed,
Thrown from rocks,	Boiled in oil,
Torn by wild horses,	Cut to pieces,
Immured and starved,	Beheaded,

had boiling lead poured down their throats, were thrown on spears, hung up by the ribs, or crucified with their heads downward.

The king of Bohemia, to complete what the emperor Charles V. had begun, issued a proclamation, containing four clauses, viz:—

1. To shut up all protestant churches;
2. To banish all protestant nobles;
3. To burn all protestant clergymen;
4. To hang all protestant schoolmasters.

Upon this proclamation, several protestants, who had escaped the persecution by hiding themselves, determined to withdraw from Bohemia, and seek an asylum in some other country. An uninhabited part of Poland was fixed upon as the place of retreat, and they removed to it, with all possible secrecy, in three bands; quitting the place of their nativity to enjoy their religion in quiet, and follow the dictates of their consciences without molestation.

"But oh! when from our country we depart,
The native fondness clings around the heart;
That charm that seems where'er we drew our breath,
And makes our birthplace haunt us e'en to death."

But when these worthy wanderers arrived in Poland they were greatly disappointed; for though the spot they had fixed

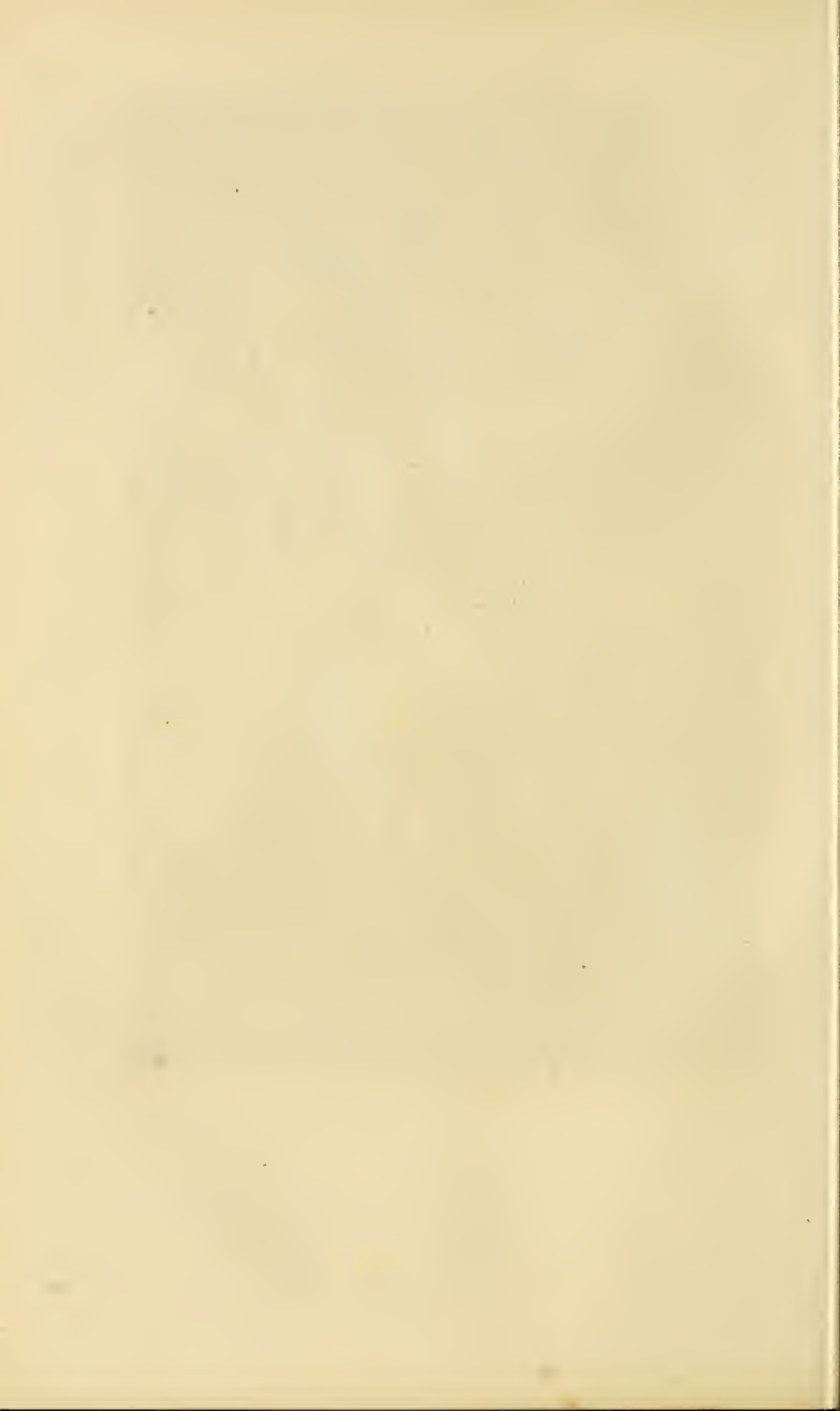
upon for their residence was uninhabited, and uncultivated, yet the bishop of that part of the country, who deemed it in his diocese, procured an order from the king to drive them thence. This mandate he executed with rigor, and the poor protestants proceeded to ducal Prussia, where Albert, duke of Brandenburg, to whom that country belonged, appointed them a district to inhabit in the diocese of a protestant bishop, named Paul Speratus, who very kindly received them, and assisted them till they had built houses for their residence, and cultivated lands for their subsistence.

Several protestants, however, still remained in the rocks, woods, and caves of Bohemia, which the king well knowing, ordered rewards to be set upon their heads, but more particularly for apprehending the clergy. But his endeavors were so little successful, that in the course of several months he could only procure three clergymen, and seven or eight of the laity, to be taken. One of the clergymen escaped, in a most singular manner, from a strong dungeon in the castle of Prague, and got safe to Prussia, where he joined the protestants who had emigrated to that country. Another was three times racked, and then having been imprisoned seventeen years, fell a martyr to the hardships of his confinement; and the third was burnt for refusing to recant.

The baron of Scanaw was apprehended, and charged with being a heretic, and with having a treasonable design to subvert the government. Being condemned to the rack, before the executioners had time to fasten the cords, he suddenly cut out his own tongue, and then wrote upon a piece of paper these words: "I did this extraordinary action, because I would not, by means of any tortures, be brought to accuse myself, or others, as I might, through the excruciating torments of the rack, be impelled to utter falsehoods." This singular occurrence surprised all present, but did not save the baron from the rack, who was tormented with such severity, that he soon expired. (See engraving.)



THE BARON OF SCANAW RACKED TO DEATH.—Page 171.



PERSECUTIONS IN BOHEMIA,

AFTER THE INSTITUTION OF THE HIGH COURT OF REFORMERS.



HE emperor Ferdinand, whose hatred to the Bohemian protestants was without bounds, not thinking he had sufficiently oppressed them, instituted a *High Court of Reformers* upon the plan of the inquisition, with this difference, that the reformers were to remove from place to place, and always to be attended by a body of troops.

These reformers consisted chiefly of jesuits, and from their decisions there was no appeal, by which it may be easily conjectured, that it was a dreadful tribunal indeed.

This bloody court, attended by a body of troops, made the tour of Bohemia, in which they seldom examined or saw a prisoner, suffering the soldiers to murder the protestants as they pleased, and then to make a report of the matter to them afterward.

The first victim of their cruelty was an aged minister, whom they killed as he lay sick in bed; the next day they robbed and murdered another, and soon after shot a third, as he was preaching in his pulpit.

A nobleman and a clergyman, who resided in a protestant village, hearing of the approach of the high court of reformers and the troops, fled from the place, and secreted themselves. The soldiers, however, on their arrival, seized upon a schoolmaster, and asked him where the lord of that place and the minister were concealed, and where they had hid their treasures. The schoolmaster replied, he could not answer either of the questions. They then stripped him naked, bound him with cords, and beat him most unmercifully with cudgels. This cruelty, not extorting any confession from him, they scorched him in

various parts of his body; when, to gain a respite from his torments, he promised to show them where the treasures were hid. The soldiers gave ear to this with pleasure, and the schoolmaster led them to a ditch full of stones, saying, "Beneath those stones are the riches ye seek for." Eager after money, they went to work, and soon removed those stones, but not finding what they sought after, beat the schoolmaster to death, buried him in the ditch, and covered him with the very stones he had made them remove.

Some of the soldiers ravished the daughters of a worthy protestant before his face, and then tortured him to death. A minister and his wife they tied back to back, and burnt. Another minister they hung upon a cross beam, and making a fire under him, boiled him to death. A gentleman they hacked into small pieces; and they filled a young man's mouth with gunpowder, and setting fire to it, blew his head to pieces.

As their principal rage was directed against the clergy, they took a pious protestant minister, and tormented him daily for a month together, in the following manner, making their cruelty regular, systematic, and progressive:—

1. They placed him amidst them, and made him the subject of their derision and mockery, during a whole day's entertainment, trying to exhaust his patience, but in vain, for he bore the whole with a true Christian fortitude.

2. They spit in his face, pulled his nose, and pinched him in most parts of his body.

3. He was hunted like a wild beast, till ready to expire with fatigue.

4. They made him run the gantlope between two ranks of them, each striking him with a twig.

5. He was beat with their fists.
6. He was beat with ropes.
7. They scourged him with wires.
8. He was beat with cudgels.
9. They tied him up by his heels with his head downward, till the blood started out of his nose, mouth, &c.

10. They hung him up by the right arm till it was dislocated, and then had it set again.

11. The same was repeated with his left arm.

12. Burning papers, dipped in oil, were placed between his fingers and toes.

13. His flesh was torn with red hot pin-cers.

14. He was put to the rack.

15. They pulled off the nails of his right hand.

16. The same repeated with his left hand.

17. He was bastinadoed on his feet.

18. A slit was made in his right ear.

19. The same repeated on his left ear.

20. His nose was slit.

21. They whipped him through the town upon an ass.

22. They made several incisions in his flesh.

23. They pulled off the toenails of his right foot.

24. The same repeated with his left foot.

25. He was tied up by the loins, and suspended for a considerable time.

26. The teeth of his upper jaw were pulled out.

27. The same was repeated with his lower jaw.

28. Boiling lead was poured on his fingers.

29. The same repeated with his toes.

30. A knotted cord was twisted about his forehead in such a manner, as to force out his eyes.

During the whole of these horrid cruelties, particular care was taken that his wounds should not mortify, and not to injure him mortally till the last day, when the forcing out his eyes proved his death.

Innumerable were the other murders and depredations committed by these unfeeling brutes, and shocking to humanity were the cruelties which they inflicted on the poor Bohemian protestants. The winter being far advanced, however, the high court of reformers, with their infernal band of military ruffians, thought proper to return to Prague; but on their way meeting with a protestant pastor, they could not resist the temptation of feasting their barbarous eyes with a new kind of cruelty, which had just suggested itself to the diabolical imagination of one of the soldiers. This was to strip the minister naked, and alternately to cover him with ice and burning coals. This novel mode of tormenting a fellow-creature was immediately put in practice, and the unhappy victim expired beneath the torments, which seemed to delight his inhuman persecutors.

GENERAL PERSECUTIONS IN GERMANY.



THE general persecutions in Germany were principally occasioned by the doctrines and ministry of Martin Luther. Indeed, the pope was so terrified at the success of that courageous reformer, that he determined to engage the emperor, Charles the Fifth, at any rate, in the scheme to attempt their extirpation.

To this end:—

1. He gave the emperor two hundred thousand crowns in ready money.

2. He promised to maintain twelve thousand foots, and five thousand horses, for the space of six months, or during a campaign.

3. He allowed the emperor to receive one half of the revenues of the clergy of the empire, during the war.

4. He permitted the emperor to pledge

the abbey-lands for five hundred thousand crowns, to assist in carrying on hostilities against the protestants.

Thus prompted and supported, the emperor undertook the extirpation of the protestants, against whom, indeed, he was particularly enraged himself; and, for this purpose, a formidable army was raised in Germany, Spain, and Italy.

The protestant princes, in the meantime, formed a powerful confederacy, in order to repel the impending blow. A great army was raised, and the command given to the elector of Saxony, and the landgrave of Hesse. The imperial forces were commanded by the emperor of Germany in person, and the eyes of all Europe were turned on the event of the war.

At length their armies met, and a desperate engagement ensued, in which the protestants were defeated, and the elector of Saxony, and landgrave of Hesse, both taken prisoners. This fatal blow was succeeded by a horrid persecution, the severities of which were such, that exile might be deemed a mild fate, and concealment in a dismal wood pass for happiness. In such times a cave is a palace, a rock a bed of down, and wild roots delicacies.

Those who were taken experienced the most cruel tortures that infernal imaginations could invent; and, by their constancy evinced, that a real Christian can surmount every difficulty, and despise every danger, to acquire a crown of martyrdom.

HENRY VOES and JOHN ESCH, being apprehended as protestants, were brought to examination; when Voes, answering for himself and the other, gave the following answers to some questions asked by a priest, who examined them by order of the magistracy:—

Priest. Were you not both, some years ago, Augustine friars?

Voes. Yes.

Priest. How came you to quit the bosom of the church of Rome?

Voes. On account of her abominations.

Priest. In what do you believe?

Voes. In the Old and New Testaments.

Priest. Do you believe in the writings of the fathers, and the decrees of the councils?

Voes. Yes, if they agree with scripture.

Priest. Did not Martin Luther seduce you both?

Voes. He seduced us even in the very same manner as Christ seduced the apostles; that is, he made us sensible of the frailty of our bodies, and the value of our souls.

This examination was sufficient; they were both condemned to the flames, and, soon after, suffered with that manly fortitude which becomes Christians, when they receive a crown of martyrdom.

HENRY SUTPHEN, an eloquent and pious preacher, was taken out of his bed in the middle of the night, and compelled to walk barefoot a considerable way, so that his feet were terribly cut. He desired a horse, but his conductors said, in derision, "A horse for a heretic; no, no, heretics may go barefoot." When he arrived at the place of his destination, he was condemned to be burnt; but, during the execution, many indignities were offered him, as those who attended, not content with what he suffered in the flames, cut and slashed him in a most terrible manner.

Many were murdered at Halle; Middleburg being taken by storm, all the protestants were put to the sword, and great numbers were burned at Vienna.

An officer being sent to put a minister to death, pretended, when he came to the clergyman's house, that his intentions were only to pay him a visit. The minister, not suspecting the intended cruelty, entertained his supposed guest in a very cordial manner. As soon as dinner was over, the officer said to some of his attendants. "Take this clergyman, and hang him." The attendants themselves were so shocked, after the civility they had seen, that they hesitated to perform the commands of their master; and the minister said, "Think what a sting will remain on your conscience, for thus violating the laws of hospitality."

The officer, however, insisted upon being obeyed, and the attendants, with reluctance, performed the execrable office of executioners.

PETER SPENGLER, a pious divine, of the town of Schalet, was thrown into the river, and drowned. Before he was taken to the banks of the stream, which was to become his grave, they led him to the market-place, that his crimes might be proclaimed; which were, not going to mass, not making confession, and not believing in transubstantiation. After this ceremony was over, he made a most excellent discourse to the people, and concluded with a kind of hymn of a very edifying nature, which it would be unnecessary to translate, as the following poem, in the English language, on the same subject, and from the same text, perfectly preserves the sentiments:—

THE CHRISTIAN UNION.

"That they all may become as thou, Father, art in me, and I in thee; that they also may become in US."—JOHN, xvii. 21.

"Jesus, thy name is sweet to me,
For worlds I would not part from thee;
Of all the names in heaven above,
There's none replete like thine with love.

"In THEE, immortal beauties shine,
In THEE, th' united brethren join;
In THEE, all ransomed souls delight,
In THEE, thy people's hearts unite.

"Thou art our God, and thou alone,
May we in spirit all be one:
One with each other let us be,
And one with Christ eternally.

"Thy people, Lord, are of one mind,
And each to each in hearts conjoined;
Nor earth, nor hell, nor depth, nor height,
Their fellowship can disunite.

"Jesus, Jehovah's only Son,
With God the Father thou art one;
So are thy children one with thee,
In sweet and endless unity.

"The world may all to pieces break,
The earth and seas endure a rack;
The church of Christ for ever stands,
Immoveable in Jesus' hands."

A protestant gentleman being ordered to lose his head for not renouncing his religion, went cheerfully to the place of execution. A friar came to him, and said these words in a low tone of voice: "As you have a great reluctance publicly to abjure your faith, whisper your confession into my ear, and I will absolve your sins." To this the gentleman loudly replied: "Trouble me not, friar, I have confessed my sins to God, and obtained absolution through the merits of Jesus Christ." Then turning to the executioner, he said: "Let me not be pestered with these men, but perform your duty." On which his head was struck off at a single blow.

Wolfgang Seuch and John Huglin, two worthy ministers, were burned, as was Leonard Keyser, a student of the university of Wertemburgh: and George Carpenter, a Bavarian, was hanged for refusing to recant protestantism.

PERSECUTIONS IN ENGLAND DURING THE REIGN OF HENRY IV.



THAT we may not lead the reader into confusion, or perplex his memory, we shall defer what we have to say concerning the persecutions in Scotland and Ireland, till we have treated of those in England. And here it is necessary to take notice of some things, without the knowledge of which the reader will not be able to comprehend the nature of this work.

It is an established maxim, that those who acquire fortunes by cruelty or any act of injustice, enjoy those fortunes with pain rather than with pleasure. Whatever a man obtains by honest industry, he spends it under the smiles of a sincere conscience; whereas the person who either cheats or robs his neighbor has two things to fear: first, the vengeance of civil power, under a variety of different shapes; and secondly, the torturing agonizing pains of a guilty conscience.

This leads to the commission of new crimes ; for as the man who has once told a lie generally tells a hundred more to support the assertions in the first, so ill-gotten riches, power, or honor, stand in need of the same support, and guilt being the foundation, the superstructure is raised by an accumulation of crimes.

These observations will in some measure apply to the subject we are now upon ; and here we must have recourse to history to explain that bloody act, by which many pious Christians suffered death.

Richard II. of England was a weak prince, and governed by favorites, many of whom were foreigners : he had disgusted the ancient nobility, who, by the nature of the feudal law, were impatient of control. He had given to some of these foreigners the wardships of the young nobility, and this was sufficient in itself to create a vast number of enemies. A restless nobility, endowed with greater powers than is consistent with the state of a free government, entered into cabals among themselves, and invited over from France, Henry, son of John of Gaunt, and made him an offer of the crown, upon condition he would redress those grievances they complained of. Richard was then in Ireland, but landing soon afterward, in Wales, he was taken prisoner and brought up to London.

A parliament met at Westminster, in which Richard signed a formal revocation of all pretensions to the crown ; and Henry, duke of Lancaster, was crowned under the title of Henry IV. This happened in 1399, and the captive king was sent prisoner to the castle of Pomfret, in Yorkshire : that he was murdered in that castle can not be doubted, but the time is uncertain. The generality of our historians make him a prisoner above two years ; but this is in our opinion improbable, for as Charles I. said : "There are but few steps between the prisons and the graves of princes."

Richard had always been much favored by the nobility of Yorkshire, and of the other northern counties, so that they did

not approve of the revolution that had taken place, especially as Henry was of a sour, morose, and cruel disposition

The crown sat tottering on his head, and many conspiracies were formed against his government. Some pretended that Richard was still alive, although nothing can be more certain than that he had been murdered some time before, and undoubtedly soon after his imprisonment.

Henry was now in a dismal situation indeed, there were few of the nobility he could place any trust in, and his temper was not such as to induce them to esteem and obey him from motives of love. His mind was tainted with superstition, and he had recourse to the clergy, that dead weight to the constitution, and at all times the friends of arbitrary power.

The followers of Wickliffe, then called Lollards, were become extremely numerous, and the clergy were vexed to see them increase, whatever power or influence they might have to molest them in an underhand manner, they had no authority by law to put them to death. However, the clergy embraced the favorable opportunity, and prevailed upon the king to suffer a bill to be brought into parliament, by which all Lollards who remained obstinate, should be delivered over to the civil power and burnt as heretics. This act was the first in this island for the burning of people for their religious sentiments ; it passed in the year 1401, and was soon after put into execution.

The first person who suffered in consequence of this cruel act was William Sawtree or Sawtree (for he is called by both names), formerly parish priest of the church of St. Margaret, in the parish of Lynn, in Norfolk, but afterward of St. Osyth, in London. It appears from Dr. Fuller's church history, that he had formerly abjured those articles (for which he suffered death), before the bishop of Norwich. Therefore, he was adjudged to be degraded and deprived, which was done in the following manner :—

First, from the order of priest, by taking from him the paten, chalice, and plucking the chasuble from his back ;

Secondly, deacon, by taking from him the New Testament, and the stole ;

Thirdly, subdeacon, by taking from him the alb and maniple ;

Fourthly, acolyte, by taking from him the candlestick and taper ;

Fifthly, exorcist, by taking from him the book of constitutions ;

Sixthly, sexton, by taking from him the key of the church-door and surplice.

To all these indignities this pious man submitted with patience, and sealed his testimony with his blood, at a stake erected for that purpose in Smithfield, where he was burnt to death with many circumstances of cruelty, to the no small pleasure of the corrupted clergy.

It is necessary in this place to observe, that although this cruel act continued in force till the year 1732, yet it was not, properly speaking, a law binding on the subject. That it never passed through the house of commons the author of this can assert, from the records now in the British Museum. The commons entered a protest against it, and so did several of the liege nobility ; but as there were no less than twenty-six mitred abbots in parliament, besides the bishops, the king gave his assent, which in violent times was not much attended to.

Historical integrity obliges us to take notice of all the consequences of this bloody act, down as far as our account of the period mentioned in this chapter reaches, and therefore we are led to mention the fate of Sir John Oldcastle, Lord Cobham.

Soon after the bloody statute already mentioned had passed, Thomas Arundal, archbishop of Canterbury, convened a general assembly of the clergy in the church of St. Paul's, in London, to consult of matters relating to the church, and more equally how to suppress the Lollards, who followed the doctrines of Wickliffe ; and their opinions and books of Wickliffe were, by

this synod, said to contain heresy. The persons who made any use of them were denominated heretics, or Lollards, a term we have already explained. The bishops and dignified clergy looked upon the doctrines and practices of the Lollards as destructive of church power ; and therefore they found themselves under the necessity of doing all they could to suppress them.

In order thereunto there were twelve priests chosen out of the university of Oxford, who were to make diligent search after, and apprehend all such heretics as they could lay hold of.

Arundel, the archbishop, already mentioned, was of such a haughty disposition, and so much in love with religious popular applause, that he ordered that the bells of London should not be rung for one whole week ; however, he was not treated with that respect he thought his dignity becoming when he came into that city. Such acts of exorbitant clerical power were common enough in that age, but even those acts paved the way for that reformation under which we now live.

It is impossible, in a proper manner, to form any just idea of the corrupt state of the clergy at this time. There were three popes together, which occasioned the calling the council of Constance, to consider of these abuses. Happy would it have been, had this council confined themselves to those duties that became their characters ; but this was not to take place. It would have been meritorious in them to have deposed all the three popes, and appointed a new one : but what laughing-stocks would they then have made themselves to the people !

About this time thirty-six persons, denominated Lollards, suffered death in St. Giles', for no other reason than professing their attachment to the doctrines of Wickliffe. They were hung on gibbets, and fagots being placed under them, as soon as they were suspended, fire was set to them, so that they were burnt while hanging. (See engraving.)



EXECUTIONS OF THE LOLLARDS IN ST. GILES' FIELDS.—Page 179.



THE LIFE, SUFFERING, AND MARTYRDOM, OF
HUGH LATIMER, BISHOP OF WORCESTER.



HUGH LATIMER was born of mean parents at Thirkeston, in Leicestershire, about the year 1475, who gave him a good education, and sent him to Cambridge, where he showed himself a zealous papist, and inveighed much against the reformers, who, at that time, began to make some figure in England. But conversing frequently with Thomas Bilney, the most considerable person at Cambridge of all those who favored the reformation, he saw the errors of popery, and became a zealous protestant.

Latimer being thus converted, labored, both publicly and privately, to promote the reformed opinions, and pressed the necessity of a holy life, in opposition to those outward performances, which were then thought the essentials of religion. This rendered him obnoxious at Cambridge, then the seat of ignorance, bigotry, and super-

stition. However, the unaffected piety of Mr. Bilney, and the cheerful and natural eloquence of honest Latimer, wrought greatly upon the junior students, and increased the credit of the protestants so much, that the papist clergy were greatly alarmed, and, according to their usual practice, called aloud for the secular arm.

Under this arm Bilney suffered at Norwich : but his sufferings, far from shaking the reformation at Cambridge, inspired the leaders of it with new courage. Latimer began to exert himself more than he had yet done ; and succeeded to that credit with his party, which Bilney had so long supported. Among other instances of his zeal and resolution in this cause, he gave one which was very remarkable : he had the courage to write to the king (Henry VIII.) against a proclamation, then just published, forbidding the use of the Bible in English, and other books on religious subjects. He had preached before his majesty once or twice at Windsor ; and had been taken notice of by him in a more affable manner, than that monarch usually indulged toward his subjects. But whatever hopes of preferment his sovereign's favor might have raised in him, he chose to put all to the hazard, rather than omit what he thought his duty. His letter is the picture of an honest and sincere heart : he concludes in these terms : " Accept, gracious sovereign, without displeasure, what I have written ; I thought it my duty to mention these things to your majesty. No personal quarrel, as God shall judge me, have I with any man : I wanted only to induce your majesty to consider well, what kind of persons you have about you, and the ends for which they counsel. Indeed, great prince, many of them, or they are much slandered, have very private ends. God grant your majesty

may see through all the designs of evil men, and be in all things equal to the high office, with which you are intrusted. Wherefore, gracious king, remember yourself; have pity upon your own soul, and think that the day is at hand, when you shall give account of your office, and the blood which hath been shed by your sword: in the which day, that your grace may stand steadfastly, and not be ashamed, but be clear and ready in your reckoning, and have your pardon sealed with the blood of our Savior Christ, which alone serveth at that day, is my daily prayer to him, who suffered death for our sins. The spirit of God preserve you."

Lord Cromwell was now grown up into power, and being a favorer of the reformation, he obtained a benefice in Wil shire for Latimer, who immediately went thither and resided, discharging his duty in a very conscientious manner, though persecuted much at the same time, by the Romish clergy; who, at length, carried their malice so far as to obtain an archiepiscopal citation for his appearance in London. His friends would have had him fly; but their persuasions were in vain. He set out for London in the depth of winter, and under a severe fit of the stone and colic; but he was most distressed at the thoughts of leaving his parish exposed to the popish clergy. On his arrival at London, he found a court of bishops and canonists ready to receive him; where, instead of being examined, as he expected, about his sermons, a paper was put into his hands, which he was ordered to subscribe, declaring his belief in the efficacy of masses for the souls in purgatory, of prayers to the dead saints, of pilgrimages to their sepulchres and reliques, the pope's power to forgive sins, the doctrine of merit, the seven sacraments, and the worship of images; which, when he refused to sign, the archbishop, with a frown, begged he would consider what he did. "We intend not," said he, "Mr. Latimer, to be hard upon you; we dismiss you for the present; take a copy of the articles; examine them

carefully, and God grant, that at our next meeting we may find each other in better temper."

The next, and several succeeding meetings, the same scene was acted over again. He continued inflexible, and they continued to distress him. Three times every week they regularly sent for him, with a view either to draw something from him by captious questions, or to teaze him at length into compliance. Tired out with this usage, after he was summoned at last, instead of going he sent a letter to the archbishop, in which, with great freedom, he told him: "That the treatment he had lately met with had fretted him into such a disorder as rendered him unfit to attend that day; that in the meantime he could not help taking this opportunity to expostulate with his grace for detaining him so long from his duty; that it seemed to him most unaccountable, that they, who never preached themselves, should hinder others; that, as for their examination of him, he really could not imagine what they aimed at; they pretended one thing in the beginning, and another in the progress; that if his sermons were what gave offence, which he persuaded himself were neither contrary to the truth, nor to any canon of the church, he was ready to answer whatever might be thought exceptionable in them: that he wished a little more regard might be had to the judgment of the people; and that a distinction might be made between the ordinances of God and man; that if some abuses in religion did prevail, as was then commonly supposed, he thought preaching was the best means to discountenance them; that he wished all pastors might be obliged to perform their duty; but that, however, liberty might be given to those who were willing; that as to the articles proposed to him, he begged to be excused subscribing to them; while he lived, he never would abet superstition; and that, lastly, he hoped the archbishop would excuse what he had written; he knew his duty to his superiors, and would practise it;

but in that case, he thought a stronger obligation laid upon him."

The bishops, however, continued their persecutions, but their schemes were frustrated in an unexpected manner. Latimer being raised to the see of Worcester, in the year 1533, by the favor of Ann Boleyn, then the favorite wife of Henry, to whom, most probably, he was recommended by Lord Cromwell, he had now a more extensive field to promote the principles of the reformation, in which he labored with the utmost pains and assiduity. All the historians of those times mention him as a person remarkably zealous in the discharge of his new office; and tells us, that in overlooking the clergy of his diocese, he was uncommonly active, warm, and resolute, and presided in his ecclesiastical court with the same spirit. In visiting, he was frequent and observant; in ordaining, strict and wary; in preaching, indefatigable; and in reproof and exhorting, severe and persuasive.

In 1536 he received a summons to attend the parliament and convocation, which gave him a further opportunity of promoting the work of reformation, whereon his heart was so much set. Many alterations were made in religious matters, and a few months after the Bible was translated into English, and recommended to a general perusal, in October, 1537.

Latimer, highly satisfied with the prospect of the times, now repaired to his diocese, having made a longer stay in London than was absolutely necessary. He had no talents, and he pretended to have none for state affairs. His whole ambition was to discharge the pastoral functions of a bishop, neither aiming to display the abilities of a statesman, nor those of a courtier. How very unqualified he was to support the latter of these characters, the following story will prove: it was the custom in those days for the bishops to make presents to the king on new-year's day, and many of them would present very liberally, proportioning their gifts to their expectancies. Among

the rest, the bishop of Worcester, being then in town, waited upon the king, with his offering; but instead of a purse of gold, which was the common oblation, he presented a New Testament, with a leaf doubled down in a very conspicuous manner, to this passage: "Whoremongers and adulterers God will judge."

In 1539 he was summoned again to attend the parliament: the bishop of Winchester, Gardiner, was his great enemy; who, upon a particular occasion, when the bishops were with the king, kneeled down and solemnly accused Bishop Latimer of a seditious sermon preached at court. Being called upon by the king, with some sternness, to vindicate himself, Latimer was so far from denying and palliating what he had said, that he boldly justified it; and turning to the king, with that noble unconcern, which a good conscience inspires: "I never thought myself worthy," said he, "nor did I ever sue to be a preacher before your grace; but I was called to it, and would be willing, if you mislike it, to give place to my betters: for I grant, there may be a great many more worthy the room than I am. And if it be your grace's pleasure to allow them for preachers, I can be content to bear their books after them. But if your grace allow me for a preacher, I would desire you to give me leave to discharge my conscience, and to frame my doctrine according to my audience. I had been a very dolt, indeed, to have preached so at the borders of your realm, as I preach before your grace." The greatness of his answer baffled his accuser's malice; the severity of the king's countenance changed into a gracious smile, and the bishop was dismissed with that obliging freedom, which this monarch never used but to those he esteemed.

However, as the bishop could not give his vote for the act of the six papistical articles, drawn up by the duke of Norfolk, he thought it wrong to hold any office in a church where such terms of communion were required, and therefore he resigned

his bishopric, and retired into the country, where he purposed to live a sequestered life. But in the midst of his security, an unhappy accident carried him again into the tempestuous weather, which was abroad: he received a bruise by the fall of a tree, and the contusion was so dangerous, that he was obliged to seek out for better assistance than could be afforded him by the unskilful surgeons of those parts. With this view he repaired to London, where he had the misfortune to see the fall of his patron, the lord Cromwell: a loss which he was soon made sensible of; for Gardiner's emissaries quickly found him out in his concealment, and something, which somebody had somewhere heard him say, against the six articles, being alleged against him, he was sent to the tower; where, without any judicial examination, he suffered, through one pretence or another, a cruel imprisonment for the remaining six years of King Henry's reign.

On the death of Henry, the protestant interest revived under his son Edward; and Latimer, immediately upon the change of the government, was set at liberty. An address was made by the protector, to restore him to his bishopric: the protector was very willing to gratify the parliament, and proposed the resumption of his bishopric to Mr. Latimer; who now thinking himself unequal to the weight of it, refused to resume it, choosing rather to accept an invitation from his friend, Archbishop Cranmer, and to take up his residence with him at Lambeth; where his chief employment was to hear the complaints, and redress the grievances of the poor people; and his character, for services of this kind, was so universally known, that strangers from every part of England would resort to him.

In these employments he spent more than two years, during which time he assisted the archbishop in composing the homilies, which were set forth by authority, in the first year of King Edward: he

was also appointed to preach the Lent sermons before his majesty, which office he also performed during the first three years of his reign.

Upon the revolution, which happened at court after the death of the duke of Somerset, he retired into the country, and made use of the king's license as a general preacher in those parts, where he thought his labors might be most serviceable.

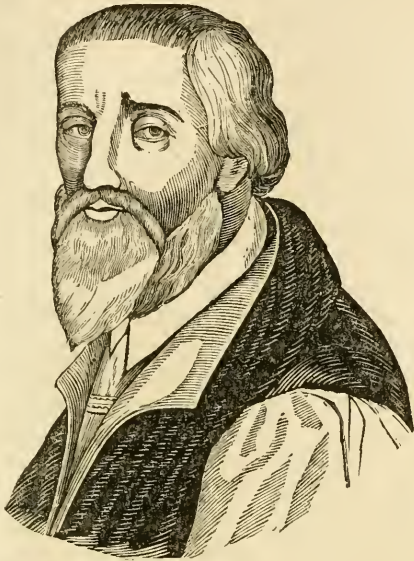
He was thus employed during the remainder of that reign, and continued the same course, for a short time, in the beginning of the next; but as soon as the re-introduction of popery was resolved on, the first step toward it was the prohibition of all preaching, and licensing only such as were known to be popishly inclined. The bishop of Winchester, who was now prime-minister, having proscribed Mr. Latimer from the first, sent a message to cite him before the council. He had notice of this design some hours before the messenger's arrival, but he made no use of the intelligence. The messenger found him equipped for his journey, at which, expressing his surprise, Mr. Latimer told him, that he was ready to attend him to London, thus called upon to answer for his faith, as he ever was to take any journey in his life; and that he doubted not but that God, who had enabled him to stand before two princes, would enable him to stand before a third. The messenger then acquainting him, that he had no orders to seize his person, delivered a letter and departed. However, opening the letter, and finding it a citation from the council, he resolved to obey it, and set out immediately. As he passed through Smithfield, he said, cheerfully: "This place of burning hath long groaned for me." The next morning he waited upon the council, who having loaded him with many severe reproaches, sent him to the Tower, whence, after some time, he was removed to Oxford.



MARTYRDOM OF BISHOPS LATIMER AND RIDLEY.—Page 185.



THE LIFE, SUFFERINGS, AND MARTYRDOM, OF
NICHOLAS RIDLEY, BISHOP OF LONDON.



NICHOLAS RIDLEY, bishop of London, received the earliest part of his education at Newcastle-upon-Tyne, whence he was remov-

ed to the university of Cambridge, where his great learning, and distinguished abilities, so recommended him, that he was made master of Pembroke-hall, in that university.

After being some years in this office he left Cambridge, and travelled into various parts of Europe for the advancement of knowledge. On his return to England he was made chaplain to King Henry VIII., and bishop of Rochester, from which he was translated to the see of London by King Edward VI.

In private life he was pious, humane, and affable; in public he was learned, sound, and eloquent; diligent in his duty, and very popular as a preacher.

He had been educated in the Roman

catholic religion, but was brought over to that of the reformed by means of reading Bertram's book on the Sacrament; and he was confirmed in the same by frequent conferences with Cranmer and Peter Martyr, so that he became a zealous promoter of the reformed doctrines and discipline during the reign of King Edward.

On the accession of Queen Mary he shared the same fate with many others who professed the truth of the gospel. Being accused of heresy, he was first removed from his bishopric, then sent prisoner to the Tower of London, and afterward to Bocardo prison, in Oxford; whence he was committed to the custody of Mr. Irish, mayor of that city, in whose house he remained till the day of his execution.

On the 30th of September, 1555, these two eminent prelates were cited to appear before the divinity-school at Oxford.

Agreeable to this citation, they both appeared on the day appointed.

Dr. Ridley was first examined, and severely reprimanded by the bishop of Lincoln, because, when he heard the cardinal's grace, and the pope's holiness mentioned in the commission, he kept on his cap. The words of the bishop were to this effect: "Mr. Ridley, if you will not be uncovered, in respect to the pope, and the cardinal his legate, by whose authority we sit in commission, your cap shall be taken off."

The bishop of Lincoln then made a formal harangue, in which he entreated Ridley to return to the holy mother-church, insisted on the antiquity and authority of the see of Rome, and of the pope, as the immediate successor of St. Peter.

Dr. Ridley, in return, strenuously opposed the arguments of the bishop, and boldly vindicated the doctrines of the reformation.

After much debate, the five following

articles were proposed to him, and his immediate and explicit answers required :—

1. That he had frequently affirmed, and openly maintained and defended, that the true natural body of Christ, after consecration of the priest, is not really present in the sacrament of the altar.

2. That he had often publicly affirmed, and defended, that in the sacrament of the altar remaineth still the substance of bread and wine.

3. That he had often openly affirmed, and obstinately maintained, that in the mass is no propitiatory sacrifice for the quick and the dead.

4. That the aforesaid assertions have been solemnly condemned by the scholastical censure of this school, as heretical, and contrary to the catholic faith, by the prolocutor of the convocation-house, and sundry learned men of both universities.

5. That all and singular the premises are true, and notoriously known, by all near at hand, and in distant places.

To the first of these articles Mr. Ridley replied, that he believed Christ's body to be in the sacrament, really, by grace and spirit effectually, but not so as to include a lively and moveable body under the forms of bread and wine.

To the second he answered in the affirmative.

Part of the fourth he acknowledged, and part he denied.

To the fifth, he answered, that the premises were so far true, as his replies had set forth. Whether all men spake evil of them he knew not, because he came not so much abroad to hear what every man reported.

He was then ordered to appear the following day in St. Mary's church, in Oxford, to give his final answer ; after which he was committed to the custody of the mayor.

When Latimer was brought into court, the bishop of Lincoln warmly exhorted him to return to the unity of the church, from which he had revolted.

The same articles which were proposed

to Dr. Ridley were read to Mr. Latimer, and he was required to give a full and satisfactory answer to each of them.

His replies not being satisfactory to the court, he was dismissed ; but ordered to appear in St. Mary's church, at the same time with Dr. Ridley.

On the day appointed the commissioners met, when Dr. Ridley being first brought before them, the bishop of Lincoln stood up, and began to repeat the proceedings of the former meeting, assuring him that he had full liberty to make what alterations he pleased in his answers to the articles proposed to him, and to deliver the same to the court in writing.

After some debate, Dr. Ridley took out a paper, and began to read ; but the bishop interrupted him, and ordered the beadle to take the writing from him. The doctor desired permission to read on, declaring the contents were only his answers to the articles proposed ; but the bishop and others, having privately reviewed it, would not permit it to be read in open court.

When the articles were again administered, he referred the notary to his writing, who set them down according to the same.

The bishop of Gloucester affecting much concern for Dr. Ridley, persuaded him not to indulge an obstinate temper, but recant his erroneous opinions, and return to the unity of the holy catholic church.

Mr. Ridley coolly replied, he was not vain of his own understanding, but was fully persuaded, that the religion he professed was founded on God's most holy and infallible church ; and, therefore, he could not abandon or deny the same, consistent with his regard for the honor of God, and the salvation of his immortal soul.

He desired to declare his reasons, wherefore he could not, with a safe conscience, admit of the popish supremacy, but his request was denied.

The bishop finding him inflexible in the faith, according to the doctrine of the reformation, thus addressed him : " Dr. Rid-

ley, it is with the utmost concern that I observe your stubbornness and obstinacy, in persisting in damnable errors and heresies ; but unless you recant, I must proceed to the other part of my commission, though very much against my will and desire."

Mr. Ridley not making any reply, sentence of condemnation was read ; after which he was carried back to confinement.

When Mr. Latimer was brought before the court, the bishop of Lincoln informed him, that though they had already taken his answers to certain articles alleged against him, yet they had given him time to consider on the same, and would permit him to make what alterations he should deem fit, hoping, by that means, to reclaim him from his errors, and bring him over to the faith of the holy catholic church.

The articles were again read to him, but he deviated not, in a single point, from the answers he had already given.

Being again warned to recant, and revoke his errors, he refused, declaring, that he never would deny God's truth, which he was ready to seal with his blood. Sentence of condemnation was then pronounced against him, and he was committed to the custody of the mayor.

A few days after this they were both solemnly degraded by the bishop of Gloucester, and the vice-chancellor of Oxford ; after which they were delivered over to the secular power.

The 16th of October, 1555, was the day appointed for their execution, and the place Townditch, behind Baliol college.

Mr. Latimer went to the stake in an humble plain lay-dress, and Dr. Ridley in his ecclesiastical habit, which he wore when a bishop. They embraced each other on the melancholy occasion ; and Dr. Ridley encouraged his fellow-laborer, and fellow-sufferer, in the cause of Christ, to be of good cheer, assuring him that God would either assuage the fury of the flames, or enable them to endure them.

Our martyrs then kneeled down, and, with great earnestness, prayed to Almighty

God to enable them to sustain the fiery trial that awaited them.

When they arose from prayer, one of the popish priests, in an occasional sermon, upbraided them with heresy and departure from the church of Christ. Dr. Ridley was desirous of vindicating himself from the aspersion of the priest, but was denied that liberty, and commanded to prepare immediately for the fire, unless he would recant, and abjure his heretical opinions ; without hesitation, therefore, he took off his clothes, distributed them among the populace, and, together with Latimer, was chained to the stake.

Latimer soon expired, crying : " O Father of heaven receive my soul." But Ridley, by reason of the fire burning low, and not flaming about his body, endured the most exquisite torture, leaping in the fire, and begging, for Christ's sake, that the flames might surround him ; till, at length, some of the spectators having taken off part of the fagots, the fire had vent, and the bag of gunpowder that was fastened to his neck exploded, after which he was not seen to move, but fell down at the feet of his fellow-sufferer. (See engraving.)

Thus did these two pious divines, and steadfast believers, testify, with their blood, the truth of the everlasting gospel, upon which depends all the sinner's hopes of salvation ; to suffer for which was the joy, the glory of many eminent Christians, who, having followed their dear Lord and Master, through much tribulation in this vale of tears, will be glorified for ever with him, in the kingdom of his Father and our Father, of his God and our God.

Mr. Latimer, at the time of his death, was in the eightieth year of his age, and preserved the principles he had professed with the most distinguished magnanimity. He had naturally a happy temper, formed on the principles of true Christianity. Such was his cheerfulness, that none of the accidents of life could discompose him : such was his fortitude, that not even the severest trials could unman him ; he had a collected

spirit, and on no occasion wanted a resource ; he could retire within himself, and hold the world at defiance.

Mr. Ridley was no less indefatigable in promoting the reformed religion, than his fellow-sufferer Mr. Latimer. He was naturally of a very easy temper, and distinguished for his great piety and humanity to the

distressed. He persevered, to the last, in that faith he had professed, and cheerfully resigned up his life in defence of the truth of the gospel.

A few days after Latimer and Ridley suffered, JOHN WEBB, GEORGE ROPER, and GREGORY PARKE, shared the like fate, for professing the truth of the gospel.

THE LIFE, SUFFERINGS, AND MARTYRDOM, OF

THOMAS CRANMER, THE FIRST PROTESTANT ARCHBISHOP OF CANTERBURY.



THIS eminent prelate was born at Aslacton, in Nottinghamshire, on the 2d of July, 1489. His family was ancient, and came in with William the Conqueror. He was early deprived of his father Thomas Cranmer, Esq., and after no extraordinary education, was sent by his mother to Cambridge, at the age of fourteen, according to the custom of those times.

Having completed his studies at the university, he took the usual degrees, and was so well beloved that he was chosen fellow of Jesus college ; soon after which

he became celebrated for his great learning and abilities.

In 1521 he married, by which he forfeited the fellowship of Jesus college ; but his wife dying in child-bed within the year, he was re-elected. This favor he most gratefully acknowledged, and chose to decline an offer of a much more valuable fellowship in Cardinal Wolsey's new seminary at Oxford, rather than relinquish friends who had treated him with the most distinguished respect.

In 1523 he commenced doctor of divinity ; and being in great esteem for theological learning, he was chosen divinity lecturer in his own college, and appointed, by the university, one of the examiners in that science. In this office he principally inculcated the study of the Holy Scriptures, then greatly neglected, as being indispensably necessary for the professors of that divine knowledge.

The plague happening to break out at Cambridge, Mr. Cranmer, with some of his pupils, removed to Waltham abbey, where, falling into company with Gardiner and Fox, one the secretary, the other almoner of King Henry VIII., that monarch's intended divorce of Catharine his queen, the common subject of discourse in those days, came upon the carpet : when Cranmer advising an application to our own, and to the foreign universities, for their opinion in the case, and giving these gentlemen much

satisfaction, they introduced him to the king, who was so pleased with him, that he ordered him to write his thoughts on the subject, made him his chaplain, and admitted him into that favor and esteem, which he never afterward forfeited.

In 1530 he was sent by the king, with a solemn embassy, to dispute on the subject of the divorce at Paris, Rome, and other foreign parts. At Rome he delivered his book, which he had written in defence of the divorce, to the pope, and offered to justify it in a public disputation: but after various promises and appointments none appeared to oppose him; while in private conferences he forced them to confess that the marriage was contrary to the law of God. The pope constituted him penitentiary general of England, and dismissed him. In Germany he gave full satisfaction to many learned men, who were before of a contrary persuasion: and prevailed on the famous Osander (whose niece he married while there) to declare the king's marriage unlawful.

During the time he was abroad, the great Archbishop Warham died: Henry, convinced of Cranmer's merit, determined that he should succeed him: and commanded him to return for that purpose. He suspected the cause, and delayed: he was desirous, by all means, to decline this high station; for he had a true and primitive sense of the office. But a spirit so different from that of the churchmen of his times stimulated the king's resolution; and the more reluctance Cranmer showed, the greater resolution Henry exerted. He was consecrated on March 30, 1533, to the office; and though he received the usual bulls from the pope, he protested, at his consecration, against the oath of allegiance, &c., to him. For he had conversed freely with the reformed in Germany, had read Luther's books, and was zealously attached to the glorious cause of reformation.

The first service he did the king, in his archiepiscopal character, was, pronouncing the sentence of his divorce from Queen

Catherine: and the next in joining his hands with Anne Boleyn, the consequence of which marriage was the birth of the glorious Elizabeth, to whom he stood godfather.

As the queen was greatly interested in the reformation, the friends to that good work began to conceive high hopes; and, indeed, it went on with desirable success. But the fickle disposition of the king, and the fatal end of unhappy Anne, for a while, alarmed their fears, though, by God's providence, without any ill effects. The pope's supremacy was universally exploded; monasteries, &c., destroyed, upon the fullest detection of the most abominable vices and inordinances: that valuable book of the erudition of a Christian man was set forth by our great archbishop, with public authority: and the Sacred Scriptures, at length, to the infinite joy of Cranmer, and the worthy Lord Cromwell, his constant friend and associate, were not only translated, but introduced into every parish. The translation was received with inexpressible joy: every one, that was able, purchased it, and the poor flocked greedily to hear it read: some persons in years learned to read on purpose, that they might peruse it: and even little children crowded with eagerness to hear it! We can not help reflecting, on this occasion, how much we are bound to prize this sacred treasure, which we enjoy so perfectly: and how much to contend against every attempt of those enemies and that church, which would deprive us of it, and again reduce us to legends and schoolmen, to ignorance and idolatry!

Cranmer, that he might proceed with true judgment, made a collection of opinions from the works of the ancient fathers and later doctors; of which Bishop Burnet saw too volumes in folio; and it appears, by a letter of Lord Burleigh's, that there were then six volumes of Cranmer's collections in his hands. A work of incredible labor, but vast utility.

A short time after this, he gave a shining proof of his sincere and disinterested con-

stancy, by his noble opposition to what are commonly called King Henry's six bloody articles. However, he weathered the storm; and published, with an incomparable preface written by himself, the larger bible; six of which, even Bonner, then newly consecrated bishop of London, caused to be fixed, for the perusal of the people, in his cathedral of St. Paul's.

The enemies of the reformation, however, were restless: and Henry, alas! was no protestant in his heart. Cromwell fell a sacrifice to them; and they aimed every possible shaft at Cranmer. Gardiner in particular was indefatigable: he caused him to be accused in parliament, and several lords of the privy council moved the king to commit the archbishop to the Tower. The king perceived their malice; and one evening, on pretence of diverting himself on the water, ordered his barge to be rowed to Lambeth side. The archbishop, being informed of it, came down to pay his respects, and was ordered, by the king, to come into the barge and sit close by him. Henry made him acquainted with the accusations of heresy, faction, &c., which were laid against him; and spoke of his opposition to the six articles; the archbishop modestly replied, that he could not but acknowledge himself to be of the same opinion, with respect to them; but was not conscious of having offended against them. The king then putting on an air of pleasantry, asked him, if his bed-chamber could stand the test of these articles? the archbishop confessed, that he was married in Germany, before his promotion; but assured the king, that on passing that act, he had parted with his wife, and sent her abroad to her friends. His majesty was so charmed with his openness and integrity, that he discovered the whole plot that was laid against him; and gave him a ring of great value to produce upon any future emergency.

A few days after this, Cranmer's enemies summoned him to appear before the council. He accordingly attended, when they

suffered him to wait in the lobby among the footmen, treated him on his admission with haughty contempt, and would have sent him to the Tower. But he produced the ring; and gained his enemies a severe reprimand from Henry, and himself the highest degree of security and favor.

On this occasion he showed that lenity and mildness for which he was always so much distinguished: he never persecuted any of his enemies; but on the contrary, freely forgave even the inveterate Gardiner, on his writing a supplicatory letter to him for that purpose. The same lenity he showed toward Dr. Thornton, the suffragan of Dover, and Dr. Barber, who, though entertained in his family, and intrusted with his secrets, and indebted to him for many favors, had ungratefully conspired with Gardiner to take away his life.

When Cranmer first discovered their treachery, he took them aside into his study, and telling them, that he had been basely and falsely accused by some, in whom he had always reposed the greatest confidence, desired them to advise him how he should behave himself toward them? They, not suspecting themselves to be concerned in the question, replied that "such vile, abandoned villains, ought to be prosecuted with the greatest rigor; nay, deserved to die without mercy." At this the archbishop, lifting up his hands to heaven, cried out: "Merciful God! whom may a man trust?" And then taking out of his bosom the letters, by which he had discovered their treachery, asked them, if they knew those papers? When they saw their own letters produced against them, they were in the utmost confusion; and falling down upon their knees, humbly sued forgiveness. The archbishop told them that "he forgave them, and would pray for them; but that they must not expect him ever to trust them for the future."

As we are upon the subject of the archbishop's readiness to forgive and forget injuries, it may not be improper here to relate a pleasant instance of it, which hap-

pened some time before the above circumstances.

The archbishop's first wife, whom he married at Cambridge, was kinswoman to the hostess at the Dolphin-inn, and boarded there; and he often resorting thither on that account, the popish party had raised a story, that he was ostler to that inn, and never had the benefit of a learned education. This idle story a Yorkshire priest had, with great confidence, asserted, in an alehouse which he used to frequent; railing at the archbishop, and saying, that he had no more learning than a goose. Some people of the parish informed Lord Cromwell of this, and the priest was committed to the Fleet prison. When he had been there nine or ten weeks, he sent a relation of his to the archbishop to beg his pardon, and to sue for a discharge. The archbishop instantly sent for him, and, after a gentle reproof, asked the priest, whether he knew him. To which he answering, No, the archbishop expostulated with him, why he should then make so free with his character. The priest excused himself, by saying he was disguised with liquor: but this Cranmer told him was a double fault. He then said to the priest, if he was inclined to try what a scholar he was, he should have liberty to oppose him in whatever science he pleased. The priest humbly asked his pardon, and confessed himself to be very ignorant, and to understand nothing but his mother-tongue. "No doubt, then," said Cranmer, "you are well versed in the English Bible, and can answer any questions out of that; pray tell me, who was David's father?" The priest stood still for some time to consider; but, at last, told the archbishop he could not recollect his name. "Tell me, then," says Cranmer, "who was Solomon's father?" The poor priest replied, that he had no skill in genealogies, and could not tell. The archbishop then advising him to frequent ale-houses less, and his study more, and admonishing him not to accuse others for want of learning, till he was master of some

himself, discharged him out of custody, and sent him home to his cure.

These may serve as instances of Cranmer's clement temper. Indeed, he was much blamed by many for his too great lenity; which, it was thought, encouraged the popish faction to make fresh attempts against him: but he was happy in giving a shining example of that great Christian virtue which he diligently taught.

The king, who was a good discerner of men, remarking the implacable hatred of Cranmer's enemies toward him, changed his coat-of-arms from three cranes to three pelicans, feeding their young with their own blood: and told his grace that "these birds should signify to him, that he ought to be ready, like the pelican, to shed his blood for his young ones, brought up in the faith of Christ; for, said the king, you are like to be tried, if you will stand to your tackling at length." The event proved the king to be no bad prophet.

In 1546, King Henry experienced the impartiality of death; and left his crown to his only son Edward, who was godson to Cranmer, and had imbibed all the spirit of a reformer. This excellent young prince, influenced no less by his own inclinations than by the advice of Cranmer, and the other friends of reformation, was diligent, in every endeavor, to promote it. Homilies were composed by the archbishop, and a catechism: Erasmus's notes on the New Testament translated, and fixed in churches; the sacrament administered in both kinds; and the liturgy used in the vulgar tongue. Ridley, the archbishop's great friend, and one of the brightest lights of the English reformation, was equally zealous in the good cause: and with him the archbishop drew up the forty-two articles of religion, which were revised by other bishops and divines; as, through him, he had perfectly conquered all his scruples, respecting the doctrine of the corporeal presence, and published a much esteemed treatise, entitled: "A Defence of the True and Catholic Doctrine of the Sacrament

of the Body and Blood of our Lord, Jesus Christ."

But this happy scene of prosperity was not to continue: God was pleased to deprive the nation of King Edward, in 1553, designing, in his wise providence, to perfect the new-born church of his son Jesus Christ in England, by the blood of martyrs, as at the beginning he perfected the church in general.

Anxious for the success of the reformation, and wrought upon by the artifices of the duke of Northumberland, Edward had been persuaded to exclude his sisters, and to bequeath the crown to that duke's amiable and every way deserving daughter, the Lady Jane Gray. The archbishop did his utmost to oppose this alteration in the succession; but the king was overruled; the will was made, and subscribed by the council and the judges. The archbishop was sent for last of all, and required to subscribe; but he answered, that he could not do it without perjury; having sworn to the entail of the crown on the two princesses Mary and Elizabeth. To this the king replied: "that the judges, who being best skilled in the constitution, ought to be regarded in this point, had assured him, that notwithstanding that entail, he might lawfully bequeath the crown to Lady Jane." The archbishop desired to discourse with them himself about it; and they all agreeing, that he might lawfully subscribe the king's will, he was at last prevailed with to resign his own private scruples to their authority, and set his hand to it.

Having done this, he thought himself obliged in conscience to join the Lady Jane: but her short-lived power soon expired, when Mary and persecution mounted the throne, and Cranmer could expect nothing less than what ensued: attainder, imprisonment, deprivation, and death.

He was condemned for treason, and pardoned; but to gratify Gardiner's malice, and her own implacable resentment against him for her mother's divorce, Mary gave orders to proceed against him for heresy.

His friends, who foresaw the storm, had advised him to consult his safety by retiring beyond sea; but he chose rather to continue steady to the cause, which he had so nobly supported hitherto; and preferred the probability of sealing his testimony with his blood, to an ignominious and dishonorable flight.

The Tower was crowded with prisoners; insomuch that Cranmer, Ridley, Latimer, and Bradford, were all put into one chamber; which they were so far from thinking an inconvenience, that, on the contrary, they blessed God for the opportunity of conversing together; reading and comparing the Scriptures, confirming themselves in the true faith, and mutually exhorting each other to constancy in professing it, and patience in suffering for it. Happy society! blessed martyrs! rather to be envied, than the purpled tyrant, with the sword deep-drenched in blood, though incircled with all the pomp and pageantry of power.

In April, 1554, the archbishop, with Bishops Ridley and Latimer, was removed from the Tower to Windsor, and thence to Oxford, to dispute with some select persons of both universities! But, alas! what farces are disputations, where the fate of men is fixed, and every word is misconstrued! And such was the case here: for on April the 20th, Cranmer was brought to St. Mary's, before the queen's commissioners, and refusing to subscribe to the popish articles, he was pronounced a heretic, and sentence of condemnation was passed upon him. Upon which he told them, that he appealed from their unjust sentence to that of the Almighty; and that he trusted to be received into his presence in heaven for maintaining the truth, as set forth in his most holy gospel.

After this his servants were dismissed from their attendance, and himself closely confined in Bocardo, the prison of the city of Oxford. But this sentence being void in law, as the pope's authority was wanting, a new commission was sent from Rome in

1555; and in St. Mary's church, at the high altar, the court sat, and tried the already-condemned Cranmer. He was here well nigh too strong for his judges; and if reason and truth could have prevailed, there would have been no doubt, who should have been acquitted, and who condemned.

The February following, a new commission was given to Bishop Bonner and Bishop Thirlby, for the degradation of the archbishop. When they came down to Oxford he was brought before them; and after they had read their commission from the pope (for not appearing before whom in person, as they had cited him, he was declared contumacious, though they themselves had kept him a close prisoner) Bonner, in a scurrilous oration, exulted over him in the most unchristian manner, for which he was often rebuked by Bishop Thirlby, who wept, and declared it the most sorrowful scene he had ever beheld in his whole life. In the commission it was declared, that the cause had been impartially heard at Rome; the witnesses on both sides examined, and the archbishop's counsel allowed to make the best defence for him they could.

At the reading this, the archbishop could not help crying out, "Good God! what lies are these; that I, being continually in prison, and not suffered to have counsel or advocate at home, should produce witnesses, and appoint my counsel at Rome! God must needs punish this shameless and open lying!"

When Bonner had finished his invective, they proceeded to degrade him; and that they might make him as ridiculous as they could, the episcopal habit which they put on him was made of canvass and old rags. Bonner, in the meantime, by way of triumph and mockery, calling him Mr. Canterbury, and the like.

He bore all this treatment with his wonted fortitude and patience; told them, "the degradation gave him no concern, for he had long despised those ornaments:" but when they came to take away his crosier, he held

it fast, and delivered his appeal to Thirlby, saying: "I appeal to the next general council."

When they had stripped him of all his habits, they put on him a poor yeoman-beadle's gown, thread-bare and ill-shaped, and a townsman's cap; and in this manner delivered him to the secular power to be carried back to prison, where he was kept entirely destitute of money, and totally secluded from his friends. Nay, such was the iniquity of the times, that a gentleman was taken into custody by Bonner, and basely escaped a trial, for giving the poor archbishop money to buy him a dinner.

Cranmer had now been imprisoned almost three years, and death should have soon followed his sentence and degradation: but his cruel enemies reserved him for greater misery and insult. Every engine that could be thought of was employed to shake his constancy; but he held fast to the profession of his faith. Nay, even when he saw the barbarous martyrdom of his dear companions Ridley and Latimer, he was so far from shrinking, that he not only prayed to God to strengthen them, but also, by their example, to animate him to a patient expectation and endurance of the same fiery trial.

The papists, after trying various severe ways to bring Cranmer over without effect, at length determined to try what gentle methods would do. They accordingly removed him from prison to the lodgings of the dean of Christ church, where they urged every persuasive and affecting argument to make him deviate from his faith; and, indeed, too much melted his gentle nature, by the false sunshine of pretended civility and respect.

The unfortunate prelate, however, withstood every temptation, at which his enemies were so irritated, that they removed him from the dean's lodgings to the most loathsome part of the prison in which he had been confined, and then treated him with unparalleled severity. This was more than the infirmities of so old a man could sup-

port : the frailty of human nature prevailed ; and he was induced to sign six different recantations, drawn from him by the malice and artifices of his enemies.

This, however, did not satisfy them : they were determined not to spare his life. Nothing less than his death could satiate the gloomy queen, who said, that, "as he had been the promoter of heresy, which had corrupted the whole nation, the abjuration, which was sufficient in other cases, should not serve his turn ; for she was resolved he should be burned." Accordingly, she sent orders to Dr. Cole to prepare a sermon on the occasion of his death, which was fixed to be on the 21st of March.

The archbishop had no suspicion that such would be his fate, after what he had done ; but he soon found his mistake.

The papists, determined to carry their resentment to the most extravagant length, thought to inflict a further punishment on him, by obliging him to read his recantation publicly in St. Mary's church ; and on this they proposed to triumph in his death : but their base intentions were happily frustrated.

On the morning of the day appointed for his execution, he was conducted between two friars to St. Mary's church. As soon as he entered, Dr. Cole mounted the pulpit, and the archbishop was placed opposite to it on a low scaffold, a spectacle of contempt and scorn to the people !

Cole magnified his conversion as the immediate work of God's inspiration ; exhorted him to bear up with resolution against the terrors of death ; and by the example of the thief on the cross, encouraged him not to despair, since he was returned, though late, into the bosom of the church. He also assured him, that dirges and masses should be said for his soul in all the churches of Oxford.

As soon as the archbishop perceived, from Cole's sermon, what was the bloody decree, struck with horror at the base inhumanity of such proceedings, he gave, by all his gestures, a full proof of the deep anguish of his soul.

At length, being called upon by Cole to declare his faith and reconciliation with the catholic church, he rose with all possible dignity ; and while the audience was wrapped in the most profound expectation, he kneeled down, and repeated the following prayer :—

"O Father of heaven ! O Son of God, Redeemer of the world ! O Holy Ghost ! proceeding from them both ; three persons, and one God, have mercy upon me, most wretched and miserable sinner ! I, who have offended both heaven and earth, and more grievously than any tongue can express, whither then may I go, or where shall I fly for succor ? To heaven I may be ashamed to lift up mine eyes, and in earth I find no refuge : what shall I then do ? shall I despair ? God forbid ! O good God, thou art merciful ! and refusest none who come to thee for succor : to thee, therefore, do I run : to thee do I humble myself, saying, O Lord God, my sins be great, but yet have mercy upon me, for thy great mercy ! O God, the Son, thou wast not made man, this great mystery was not wrought, for few or small offences ! nor thou didst give thy Son unto death, O God the Father, for our little and small sins only, but for all the greatest sins of the world, that the sinner may return unto thee with a penitent heart, as I do here at this present ; wherefore have mercy upon me, O Lord ! whose property is always to have mercy : for although my sins be great, yet thy mercy is greater ! I crave nothing, O Lord ! for my own merits, but for thy name's sake, that it may be glorified thereby, and for thy dear Son, Jesus Christ's sake. And now, therefore, Our Father," &c.

He then rose up, exhorted the people to a contempt of this world, to obedience to their sovereign, and to mutual love and charity. He told them, that being now on the brink of eternity, he would declare unto them his faith, without reserve or dissimulation : he then repeated the apostle's creed, and professed his belief thereof, and of all things contained in the Old and New Testament.



MARTYRDOM OF ARCHBISHOP CRANMER.—Page 197.



By speaking thus in general terms, the attention of the audience was kept up ; but amazement continued that attention, when they heard him, instead of reading his recantation, declare his great and unfeigned repentance, for having been induced to subscribe the popish errors ; he lamented, with many tears, his grievous fall, and declared that the hand which had so offended, should be burned before the rest of his body.

He then renounced the pope in most express terms, and professed his belief concerning the eucharist to be the same, with what he had asserted in his book against Gardiner.

This was a great disappointment to the papists : they made loud clamors, and charged him with hypocrisy and falsehood : to which he meekly replied, that " he was a plain man, and never had acted the hypocrite, but when he was seduced by them to a recantation."

He would have gone on further, but Cole cried, " Stop the heretic's mouth, and take him away."

Upon this the monks and friars rudely pulled him from the scaffold, and hurried him away to the stake (where Ridley and Latimer had before been offered up), which was at the north side of the city, in the ditch opposite Baliol college.

But if his enemies were disappointed by his behavior in the church, they were doubly so by that at the stake. He approached it

with a cheerful countenance ; prayed and undressed himself ; his shirt was made long down to his feet, which were bare, as was his head, where a hair could not be seen. His beard was so long and thick that it covered his face with wonderful gravity ; and his reverend countenance moved the hearts both of friends and enemies.

The friars tormented him with their admonitions ; while Cranmer gave his hand to several old men, who stood by, bidding them farewell.

When he was chained to the stake, and the fire kindled, he seemed superior to all sensation but of piety. He stretched out the offending hand to the flame, which was seen burning for some time before the fire came to any other part of his body ; nor did he draw it back, but once to wipe his face, till it was entirely consumed : saying often, " This unworthy hand, this hand hath offended ;" and raising up his eyes to heaven, he expired with the dying prayer of St. Stephen in his mouth, " Lord Jesus, receive my spirit !" (See engraving.)

He burned, to all appearance, without pain or motion ; and seemed to repel the torture by mere strength of mind, showing a repentance and a fortitude, which ought to cancel all reproach of timidity in his life.

Thus died Archbishop Cranmer, in the sixty-seventh year of his age, and the twenty-third of his primacy ; leaving an only son, of his own name, behind him.

PERSECUTIONS IN ENGLAND DURING THE REIGN OF QUEEN MARY.

The Martyrdoms of AGNES POTTEN, and JOAN TRUNCHFIELD, who were both burnt together at IPSWICH in SUFFOLK.



THESE two advocates and sufferers for the pure gospel of Christ, lived in the town of Ipswich, in the county of Suffolk. Being both apprehended on an informa-

tion of heresy, they were brought before the bishop of Norwich ; who examined them concerning their religion in general, and their faith in the corporeal presence of Christ, in the sacrament of the altar in particular.

With respect to the latter article, they both delivered it as their opinion, that in the sacrament of the Lord's supper, there was represented the memorial only of

Christ's death and passion, saying, that, according to the Scriptures, he was ascended up into heaven, and sat on the right hand of God the Father; and therefore his body could not be really and substantially in the sacrament.

A few days after this they were again examined by the bishop, when both of them still continuing steadfast in the profession of their faith, sentence was pronounced against them as heretics, and they were delivered over to the secular power.

On the day appointed for their execution, which was in the month of March, 1556, they were both led to the stake, and burnt in the town of Ipswich. Their constancy was admired by the multitude who saw them suffer; for as they undressed, and prepared themselves for the fire, they earnestly exhorted the people to believe only in the unerring word of the only living and true God, and not regard the devices and inventions of men.

They both openly declared that they despised the errors and superstitions of the church of Rome, and most patiently submitted to the acute torments of devouring flames, calling upon the God of their salvation, and triumphing in being deemed worthy to suffer for the glorious cause of Jesus Christ, their lord and master.

The Persecutions and Martyrdoms of RICHARD SPURG, JOHN CAVILL, ROBERT DRAKE, *and* WILLIAM TIMS.

THESE four pious Christians resided in the county of Essex, and diocese of London. Being accused of heresy, they were all apprehended, and sent by Lord Rich, and other commissioners, at different times, to Bishop Gardiner, lord chancellor of England; who, after a short examination, sent the first two to the Marshalsea prison in the Borough, and the last two to the King's Bench, where they continued during the space of a whole year, till the death of Bishop Gardiner.

When Dr. Heath, archbishop of York,

succeeded to the chancellorship, two of these persecuted brethren, namely, Richard Spurg and John Cavill, weary of their tedious confinement, presented a petition to the lord chancellor, subscribing their names, and requesting his interest for their enlargement.

A short time after the delivery of this petition, Sir Richard Read, one of the officers of the court of chancery, was sent by the chancellor to the Marshalsea, to examine them.

RICHARD SPURG, the first who passed examination, being asked the cause of his imprisonment, replied, that he, with several others, being complained of by the minister of Bocking for not coming to their parish church, to Lord Rich, was thereupon sent up to London by his lordship, to be examined by the late chancellor.

He acknowledged that he had not been at church since the English service was changed into Latin (except on Christmas day twelvemonth) because he disliked the same, and the mass also, as not agreeable to God's holy word.

He then desired that he might be no further examined concerning this matter, until it pleased the present chancellor to inquire his faith concerning the same, which he was ready to deliver.

JOHN CAVILL likewise agreed in the chief particulars with his brethren; but further said, the cause of his absenting himself from church was, that the minister there had advanced two doctrines contrary to each other; for first, in a sermon he delivered when the queen came to the crown, he exhorted the people to believe the gospel, declaring it to be the truth, and that if they believed it not, they would be damned; and that, secondly, in a future discourse, he declared that the New Testament was false in forty places, which contrariety gave him much disgust, and was, among other things, the cause of his absenting himself from church.

ROBERT DRAKE was minister of Thundersly, in Essex, to which living he had

been presented by the Lord Rich in the reign of Edward VI., when he was ordained priest by Dr. Ridley, then bishop of London, according to the reformed English service for ordination.

On the accession of Queen Mary to the throne of England, he was sent for by Gardiner, bishop of Winchester, who demanded of him whether he would conform, like a good subject, to the laws of the realm then in force. He answered, that he would abide by those laws that were agreeable to the laws of God ; upon which he was immediately committed to prison

WILLIAM TIMS was a deacon and curate of Hockley, in Essex, in the reign of Edward VI., but being deprived of his living soon after the death of that monarch, he absconded, and privately preached in a neighboring wood, whither many of his flock attended to hear the word of God.

In consequence of these proceedings he was apprehended by one of the constables, and sent up to the bishop of London, by whom he was referred to Gardiner, bishop of Winchester, and lord-chancellor, who committed him to the King's Bench prison.

A short time after his confinement, he (with the others beforementioned), was ordered to appear before the bishop of London, who questioned them in the usual manner, concerning their faith in the sacrament of the altar.

Mr. Tims answered, that the body of Christ was not in the sacrament of the altar, really and corporeally, after the words of consecration spoken by the priest ; and that he had been a long time of that opinion, ever since it had pleased God, of his infinite mercy, to call him to the true knowledge of the gospel of his grace.

On the 28th of March, 1556, these four persons were all brought into the consistory court, in St. Paul's church, before the bishop of London, in order to be examined, for the last time ; who assured them, that if they did not submit to the church of Rome, they should be condemned for heresy.

The bishop began his examination with Tims, whom he called the ringleader of the others : he told him, that he had taught them heresies, confirmed them in their erroneous opinions, and endeavored, as far as in him lay, to render them as abominable as himself ; with many other accusations equally false and opprobrious.

He was then asked by the bishop what he had to say in his own vindication, in order to prevent him from proceeding against him as his ordinary. To which he replied as follows :—

“ My lord, I am astonished that you should begin your charge with a falsehood ; you aver that I am the ringleader of the company now brought before you, and have taught them principles contrary to the Romish church, since we have been in confinement ; but the injustice of this declaration will soon appear, if you will inquire of these my brethren, whether, when at liberty, and out of prison, they dissented not from popish principles as much as they do at present ; such inquiry, I presume, will render it evident, that they learned not their religion in prison.

“ For my own part, I declare I never knew them, till such time as I became their fellow-prisoner, how then could I be their ringleader and teacher ? With respect to the charge alleged against me, a charge which you endeavor to aggravate to the highest degree, whatever opinion you maintain concerning me, I am well assured I hold no other religion than what Christ Jesus preached, the apostles witnessed, the primitive church received, and of late the apostolical and evangelical preachers of this realm have faithfully taught, and for which you have cruelly caused them to be burnt, and now seek to treat us with the like inhuman severity. I acknowledge you to be my ordinary.”

The bishop, finding it necessary to come to a point with him, demanded, if he would submit himself to the holy mother church, promising, that if he did, he should be kindly received ; and threatening, at the same

time, that if he did not, judgment should be pronounced against him as an heretic.

In answer to this, Tims told his lordship he was well persuaded that he was within the pale of the catholic church, whatever he might think ; and reminded him, that he had most solemnly abjured that very church to which he since professed such strenuous allegiance ; and that, contrary to his oath, he again admitted, in this realm, the authority of the pope, and was, therefore, perjured and forsworn in the highest degree. He also recalled to his memory, that he had spoken with great force and perspicuity against the usurped power of the pope, though he afterward sentenced persons to be burnt, because they would not acknowledge the pope to be the supreme head of the church.

To this Bonner sternly demanded, what he had written against the church of Rome ?

Mr. Tims pertinently answered : “ My lord, the late bishop of Winchester wrote a very learned treatise, entitled, *De verâ Obedientia*, which contains many solid arguments against the papal supremacy : to this book you wrote a preface, strongly inveighing against the bishop of Rome, reproving his tyranny and usurpation, and showing that his power was ill-founded, and contrary both to the will of God, and the real interest of mankind.”

The bishop, struck with the poignancy of this reproof, evasively told him, that the bishop of Winchester wrote a book against the supremacy of the pope's holiness, and he wrote a preface to the same book, tending to the same purpose : but that the cause of the same arose not from their disregard to his holiness, but because it was then deemed treason by the laws of the realm to maintain the pope's authority in England.

He also observed, that at such time it was dangerous to profess to favor the church of Rome, and therefore fear compelled them to comply with the prevailing opinions of the times : for if any person had conscientiously acknowledged the pope's authority in those days, he would have been put to

death : but that since the queen's happy accession to the throne, they might boldly speak the dictates of their consciences ; and further reminded him, that as my lord of Winchester was not ashamed to recant his errors at St. Paul's cross, and that he himself had done the same, every inferior clergyman should follow the example of their superiors.

Mr. Tims, still persisting in the vindication of his own conduct, and reprehension of that of the bishop, again replied, “ My lord, that which you have written against the supremacy of the pope may be well proved from Scripture to be true ; that which you now do is contrary to the word of God, as I can sufficiently prove.”

Bonner, after much further conversation, proceeded to form of law, causing his articles, with the respective answers to each, to be publicly read in court.

Mr. Tims acknowledged only two sacraments, Baptism and the Lord's Supper ; commended the bishop of Winchester's book *De verâ Obedientia*, and the bishop of London's preface to the same. He declared that the mass was blasphemy of Christ's passion and death ; that Christ is not corporeally but spiritually present in the sacrament, and that as they used it, it was an abominable idol.

Bonner exhorted him to revoke his errors and heresies, conform to the church of Rome, and not abide so strenuously by the literal sense of the Scriptures, but use the interpretation of the fathers.

Our martyr frankly declared he would not conform thereunto, notwithstanding the execrations denounced against him by the church of Rome, and demanded of the bishop what he had to support the doctrine of the real presence of Christ in the sacrament of the altar, but the bare letter of scripture.

On the bishop's replying, the authority of the holy catholic church, Tims informed him that he had the popish church, for which he was perjured and forsworn, declaring that the see of Rome was the see

of antichrist, and therefore he would never consent to yield obedience to the same.

The bishop, finding Mr. Tims so inflexible in his adherence to the faith he professed, that every attempt to draw him from it was vain and fruitless, read his definitive sentence, and he was delivered over to the secular power.

Bonner then used the same measures with Drake as he had done with Tims ; but Drake frankly declared, that he denied the church of Rome, with all the works thereof, even as he denied the devil, and all his works.

The bishop, perceiving all his exhortations fruitless, pronounced sentence of condemnation, and he was immediately delivered into the custody of the sheriffs.

After this, Richard Spurg, and John Cavill, were separately asked, if they would forsake their heresies, and return to the catholic church. They both refused consenting to the church of Rome ; but said, they were willing to adhere to the true catholic church, and continue in the same.

Bonner then read their several definitive sentences, after which he committed them to the custody of the sheriffs of London, by whom they were conducted to Newgate.

On the 14th of April, 1556, the day appointed for their execution, they were all led to Smithfield, where they were chained to the same stake, and burnt in one fire, patiently submitting themselves to the flames, and resigning their souls into the hands of that glorious Redeemer, for whose sake they delivered their bodies to be burned.

The Examinations and Martyrdoms of JOAN BEACH, *Widow, of TUNBRIDGE, and* JOHN HARPOLE, *of the City of ROCHESTER.*

INFORMATION being laid against these two persons for heresy, they were apprehended, and by the magistrates of the respective places where they lived, committed to prison. After being some time in confinement, they were separately examined

before Maurice, bishop of Rochester, their diocesan.

JOAN BEACH was first taken before the bishop for examination, when the following articles were exhibited against her :—

1. That living in the parish of Tunbridge she belonged to the diocese of Rochester.

This she granted.

2. That all people who preach, teach, believe, or say otherwise, or contrary to their mother, the holy catholic church, are excommunicated persons and heretics.

This she acknowledged to be true, but added withal, that nevertheless, she believed not the holy catholic church, to be her mother, but believed only the father of heaven to be her father.

3. That she had affirmed, and did affirm, maintain, and believe, contrary to the said mother-church of Christ, that in the blessed sacrament of the altar, under form of bread and wine, there is not the very body and blood of our Savior Christ in substance, but only a token and memorial thereof, and that the very body and blood of Christ is in heaven, and not in the sacrament.

4. That Christ, being in heaven, could not be in the sacrament.

To this she answered, that she had, and did verily believe, hold, and affirm, that, in the sacrament of the altar, under the forms of bread and wine, there was not the very body and blood of our Savior in substance, but only a token and remembrance of his death to the faithful receiver, and that his body and substance is only in heaven, and not in the sacrament.

5. That she had been, and then was, among the parishioners of Tunbridge, noted and strongly suspected of being a sacramentary and a heretic.

To this she answered, that she did not know how she had been, or was reputed among the parishioners of Tunbridge, nor was their opinion of any avail to her immortal state.

The bishop finding her inflexible in the faith she professed, strongly urged her to preserve her life by renouncing her errors ;

which she peremptorily refusing, he pronounced sentence on her, and she was delivered over to the secular power.

JOHN HARPOLE, being next examined before the same bishop, articles of a similar nature were exhibited against him as his fellow-sufferer, Joan Beach.

His answers to all of them were much to the same import with hers ; upon which the bishop pronounced sentence of death on him in the usual form.

These two faithful followers of Christ were burnt together in one fire, in the city of Rochester, about the latter end of April, 1556. They embraced each other at the stake, and cheerfully resigned their souls into the hands of their Redeemer ; after repeatedly singing hallelujahs to the praise and glory of his name.

The Persecutions and Sufferings of CHRISTOPHER LISTER, JOHN MACE, JOHN SPENCER, SIMON JOYN, RICHARD NICHOLS, and JOHN HAMMOND ; who were all burnt together at COLCHESTER in ESSEX, for professing the truth of the Gospel.

THESE six persons being all apprehended on a charge of heresy, were brought before Bishop Bonner at his palace at Fulham ; where articles were exhibited against them of the same nature, and in the usual form, as those against others on the like occasion.

1. To the first article, namely, that there was one holy catholic church on earth, in which the religion and faith of Christ is truly professed, they all consented and agreed ; but John Spencer added, that the church of Rome was no part of Christ's catholic church.

2. To the second, concerning the seven sacraments, they answered, that in the true catholic church of Christ, there are but two sacraments, Baptism, and the Lord's Supper.

3. To the third, they unanimously agreed and confessed, that they were baptized in

the faith and belief of the catholic church, and that their godfathers and godmothers had promised and professed for them, as contained in the article administered.

4. To the fourth article, concerning their continuance in that faith and profession into which they were baptized, they agreed that they did so continue ; Nichols observed that he had more plainly learned the truth of his profession, by the doctrine set forth in the days of King Edward the sixth, that thereupon he had built his faith, and would continue in the same by the grace of God to his life's end.

5. Concerning swerving from the catholic faith, they declared that they had not swerved, nor departed in the least from the faith of Christ.

They unanimously confessed that they had disapproved of and spoken against the sacrifice of the mass, and the sacrament of the altar, affirming, that they would not come to hear, nor be partakers thereof ; that they had believed and then did believe, that they were set forth and used contrary to God's word and glory.

They granted also that they had spoken against the usurped authority of the bishop of Rome, who was an oppressor of the holy church of Christ, and ought not to have any power in England.

6. Concerning their reconciliation to the unity of the church, they said, that they never refused, nor did then refuse to be reconciled to the unity of Christ's catholic church ; but declared they had, and then did, and would for ever hereafter, refuse to come to the church of Rome, or to acknowledge the authority of the papal see ; but did utterly abhor the same for rejecting the book of God, the Bible, and setting up the mass, with other ridiculous and anti-christian ceremonies.

7. That disapproving the mass and sacrament of the altar, they had refused to come to the parish church, &c.

This they all granted, and Simon Joyn added moreover, that the cause wherefore he refused to be partaker of their trumpery,

was, because the commandments of God were there broken, and Christ's ordinances changed, and the bishop of Rome's ordinances put up in their stead.

Christopher Lister affirmed, that in the sacrament of the altar, there is the substance of bread and wine, as well after the words of consecration as before, and that there is not in the same the very body and blood of Christ, really, substantially, and spiritually, by faith in the faithful receiver, and that the mass is not a propitiatory sacrifice for the quick and dead, but mere idolatry and abomination.

They then said, that they were sent to Colchester prison, by the king and queen's commissioners, because they would not come to their parish churches: that what was contained in the premises was true; and that they belonged to the diocese of London.

On the close of this examination the bishop dismissed them, but ordered them to attend again in the afternoon. This order they obeyed, when the articles and answers of the first examination were read to them; and they resolutely persisted in the profession they had made.

After various endeavors to bring them to recant, without the least effect, sentence of death was pronounced against them, and they were all delivered over to the secular power.

The writ for their execution being made out, they were removed to Colchester, where, on the 28th of April, 1556, they were fastened to two stakes, and burnt in one fire. They all cheerfully met their fate, giving glory to God in the midst of the flames, and encouraging others, for the truth of the gospel, to follow their example.

The Martyrdoms of HUGH LAVEROCK, an old decrepit Man, and JOHN APPRICE, a blind Man.

THE former of these martyrs was by trade a painter, and lived in the parish of Barking in Essex. At the time of his ap-

prehension he was in the 68th year of his age, and very helpless from the natural infirmities of life. Being however accused of heresy by some of the popish emissaries in his neighborhood, he, with his fellow-sufferer was taken before Bonner to be examined with respect to their faith.

The bishop laid before them the same articles as mentioned in the former lives; and they returned answers much to the same effect with other advocates for the truth of the gospel.

On the 9th of May, 1556, they were both brought into the consistory court at St. Paul's, where their articles and answers were publicly read; after which the bishop endeavored to persuade them to recant their opinions concerning the sacrament of the altar.

Hugh Laverock declared, that by the grace of God he would stand to the profession he had already made, for he could not find the least authority in the word of God for approving the doctrine of the corporeal presence in the sacrament.

The bishop then addressed himself to John Apprice, and demanded what he had to say in his defence? The honest blind man answered the haughty prelate, that the doctrine he set forth and taught was so conformable to the world, that it could not be agreeable to the Scripture of God; and that he was no member of the catholic church of Christ, seeing he made laws to kill men, and made the queen his executioner.

The first examination being over, they were for the present dismissed, but ordered to appear the next day at the bishop's palace at Fulham. Being accordingly conducted there, the bishop, after some discourse with them, and finding them steadfast in their faith, pronounced the definitive sentence; when, being delivered over to the secular power, they were committed to Newgate.

On the 15th of May, they were conveyed to Stratford-le-Bow, the place appointed for their execution. As soon as they arrived at the stake, Laverock threw away

his crutch, and thus addressed his fellow-sufferer :—

“John Apprice, be of good comfort, brother, for my lord of London is our good physician : he will cure us both shortly, thee of thy blindness, and me of my lameness.”

After this they both knelt down, and prayed with great fervency, that God would enable them to pass, with Christian resolution, through the fiery trial, the substance of which may be thus expressed :—

“Now pain and anguish seize me, Lord,
All my support is from thy word;
My soul dissolves for heaviness,
Uphold me with thy strength’ning grace.
The proud have framed their scoffs and lies,
They’ve watched my feet with envious eyes,
And tempt my soul to snares and sins;
Yet thy commands I ne’er decline.
They hate me, Lord, without a cause,
They hate to see me love thy laws;
But I will trust and fear thy name,
While they shall live and die in shame.”

These two steadfast believers in Christ were both chained to one stake. They endured their sufferings with great fortitude, and cheerfully yielded up their lives in testimony of the truth of their Redeemer.

Account of the Examinations and Sufferings of THOMAS SPICER, JOHN DENNY, and EDMUND POOLE, all of the County of SUFFOLK.

THESE three persons were apprehended by the justices of the county in which they lived, and committed to prison, for not attending mass at their parish church.

After being some time in confinement, they were brought before the chancellor of Norwich, and the register, who sat at the town of Beccles, to examine them with respect to their faith. The articles alleged against them were as follow :—

1. That they believed not the pope of Rome to be supreme head immediately under Christ, of the universal catholic church.

2. That they believed not holy bread and holy water, ashes, palms, and other like ceremonies used in the church, to be good and laudable for stirring up the people to devotion.

3. That they believed not after the words

of consecration spoken by the priest, the very natural body of Christ, and no other substance of bread and wine, to be in the sacrament of the altar.

4. That they believed it to be idolatry to worship Christ in the sacrament of the altar.

5. That they took bread and wine in remembrance of Christ’s passion.

6. That they would not follow the cross in procession, nor be confessed to a priest.

They all acknowledged the justness of those articles, in consequence of which they were condemned by the chancellor, who first endeavored to reclaim them from their opinions, and bring them over to the church of Rome ; but all his admonitions and exhortations proved ineffectual.

On the 21st of May, 1556, these three pious Christians were led to the stake in the town of Beccles, amidst a great number of lamenting spectators. As soon as they arrived at the place of execution they devoutly prayed, and repeated the articles of their faith. When they came to that article concerning the holy catholic church, Sir John Sillard, the high sheriff, thus addressed them : “That is well said, sirs ; I am glad to hear you say you believe the catholic church ; this is the best expression I ever heard from you yet.”

To this Poole answered, that though they believed the catholic church, yet they believed not in their popish church, which is no part of Christ’s catholic church, and, therefore, no part of their belief.

When they arose from prayer they went joyfully to the stake, and being chained to it, and the fagots lighted, they praised God with such cheerfulness in the midst of the flames, as astonished the numerous spectators.

Soon after they were fastened to the stake, several bigoted papists, called to the executioner to throw fagots at them, in order to stop their mouths ; but our martyrs, disregarding their malice, boldly confessed the truth with their latest breath, dying, as they had lived, in certain hopes of a resurrection to life eternal.

The Sufferings and Martyrdoms of CATHARINE HUT, JOAN HORNES, and ELIZABETH THACKVILL.

THESE three pious women being apprehended on suspicion of heresy, were carried before Sir John Mordaunt and Edmund Tyrrel, justices of the peace for the county of Essex, who sent them prisoners to the bishop of London, for not conforming to the order of the church, and not believing the real presence of Christ's body in the sacrament of the altar.

Being brought before the bishop, he exhibited to them the articles usual on the occasion; to which they answered as follows:—

To the first, concerning their belief, that there was a catholic church of Christ upon earth, they all assented.

To the second, relating to the seven sacraments, they said they did not understand properly what they were.

To the third, concerning their baptism, they replied they believed they were baptized, but knew not what their godfathers and godmothers promised for them.

To the fourth, about their continuance in the faith into which they were baptized, until they arrived at the age of fourteen years, or the age of discretion, without disapproving the same; they granted it to be true.

To this article Catharine Hut observed, that at that time she did not understand what she professed.

Joan Hornes added, that in the days of King Edward VI. she learned the faith that was then set forth, and still continued in the same; and would, with God's assistance, continue the remainder of her life.

To the fifth article, concerning the mass and the sacrament of the altar, they said, they could discern no excellence in the mass, nor could they believe but that Christ's natural body was in heaven, and not in the sacrament of the altar.

Concerning the see of Rome, they acknowledged no supremacy in the same, nor would they adhere to it.

To the sixth article of their reconciliation to the church of Rome, they refused to be reconciled to the same.

To the seventh, of their disapproving the service of the church, and not frequenting their parish church, they acknowledged it to be true.

Catharine Hut alleged, as the cause of her absenting herself from church, that she neither approved the service in Latin, the mass, matins, or even song; nor were the sacraments used and administered according to God's word. She declared, moreover, that mass was an idol, neither was the true body and blood of Christ in the sacrament of the altar, as they compelled persons to believe.

To the eighth article, they declared, that they were all sent up to the bishop of London, by Sir John Mordaunt and Edmund Tyrrel, justices of the peace for the county of Essex, because they could not believe the presence of Christ's body and blood in the sacrament of the altar, and for absenting themselves from their parish church.

To the ninth article, that they were of the diocese of London, they all assented, except Catharine Hut, who said she was of the parish of Bocking, in Essex, which is of the peculiar jurisdiction of Canterbury, and not under that of the diocese of London.

On the 13th of April they were again brought before the bishop, and the respective articles, with their answers, publicly read in court, in order to their final judgment.

CATHARINE HUT, being first examined, was required to declare her opinion of the sacrament of the altar, and to return to the catholic faith. To this she replied that the sacrament, as enforced by the papists, was not truly God, but a dumb god, made with men's hands; upon which she received sentence of death.

JOAN HORNES was next examined, and being charged that she did not believe the sacrament of Christ's body and blood to be Christ himself, said, "If you can make your

god to shed blood, or show any sign of a true, living body, then will I believe you : but it is bread as to the substance, and that which you call heresy is the manner in which I trust to serve my God to the end of my life.

"Concerning the bishop and see of Rome, I detest them as abominations, and desire ever to be delivered from the same."

In consequence of these answers, sentence of condemnation was immediately pronounced on her.

ELIZABETH THACKVILL continuing steadfast in her former confessions, and refusing to recant, shared the same fate with the other two ; when they were all delivered over to the secular power, and committed to Newgate.

On the 16th of May, the day appointed for their execution, they were conducted to Smithfield, where, being all fastened to one stake, and the fagots lighted, their bodies were soon consumed, after they recommended their spirits into the hands of that God, for the truth of whose word they joyfully suffered death, in hopes of obtaining life everlasting.

On the same day these three were executed in Smithfield, two others suffered at Gloucester, namely, Thomas Drowry, a blind boy ; and Thomas Croker, a brick-layer.

They both submitted to their fate with great fortitude and resignation, cheerfully yielding up their souls to Him who gave them.

The persecutions and sufferings of WILLIAM FETTY, a lad of twelve years of age, who was so barbarously scourged in Bishop Bonner's Palace in London, that it occasioned his death.

IF dying innocently in the cause of Christ, and his religion, constitutes the character of a martyr, no one can be more entitled to a place in our catalogue than this youth, who was unmercifully scourged

to death, at the instigation of the relentless and cruel Bonner.

Among those who were persecuted and imprisoned for the profession of Christ's gospel, and yet delivered by the providence of God, was John Fetty, the father of the lad under consideration. He had been accused, by his own wife, to the minister of the parish in which he lived, of absenting himself from church, the sacrament of the altar, confession, and other ceremonies, for neglect of which he was apprehended by one of the officers employed for that purpose.

Immediately after his apprehension his wife grew delirious, in consequence of which, though they were regardless of him, pity toward that ungrateful woman, wrought upon them so sensibly, that, for the sake of the preservation and support of her and her children, they discharged him, with a compulsion that he should continue in his own house.

Notwithstanding the ingratitude of his wife, he provided for her in such a manner, that within the space of three weeks, she had, in some measure, recovered her senses. But such was the disposition of this wicked woman, that, notwithstanding this instance of his conjugal affection, she laid a second information against him ; upon which he was apprehended, and carried before Sir John Mordaunt, one of the queen's commissioners, by whom, after examination, he was sent to Lollard's tower, where he was put into the stocks, and had a dish of water set by him with a stone in it, to point out to him, that it was the chief sustenance he might expect to receive.

After he had been in prison for the space of fifteen days (the greatest part of which time he was kept in the stocks, sometimes by one leg, and sometimes the other), William Fetty, one of his sons, came to the bishop's palace, in order to obtain permission to see him.

When he arrived there, one of the bishop's chaplains asked him his business ; the boy replied, he wanted to see his father, at



VIEW OF THE INTERIOR OF LOLLARD'S TOWER.—Page 209.



the same time shedding tears, and expressing the greatest unhappiness. The chaplain asked who was his father; and when the boy told him, he pointed toward Lollard's tower, intimating that he was there confined.

The chaplain then told him his father was a heretic, to which the boy (who was of a bold and forward spirit, and had been instructed by his father in the reformed religion) answered, "My father is no heretic, but you have Balaam's mark."

On this the incensed priest took the boy by the hand, and led him to a large room in the palace, where he scourged him in the most severe and unmerciful manner; after which he ordered one of his servants to carry him in his shirt to his father, the blood running down to his heels.

As soon as he saw his father he fell on his knees, and craved his blessing. The poor man beholding his child in so dreadful a situation, exclaimed, with great grief, "Alas! son, who hath thus cruelly treated you?" The boy replied, "Seeking to find you out, a priest, with Balaam's mark, took me into the bishop's house, and treated me in the manner you see."

The servant then seized the boy with great wrath, and dragging him from his father, led him back to the place where he had been scourged by the priest. Here he was kept three days, in the course of which his former punishment was several times repeated, though not in so severe a manner as before.

At the expiration of that time, Bonner, in order to make some atonement for this cruel treatment of the boy, and to appease the father, determined to release both of them. He therefore, ordered the latter to be brought before him, in his bed-chamber, early in the morning.

When the poor man came before the bishop, he said, "God be here and peace." To which the bishop replied, "That is neither God speed, nor good-morrow."

One of the bishop's chaplains standing by, reviled Fetto for the speech he had made; when he, after looking about, and spying a bundle of black beads, and a small crucifix, said, "As Christ is here handled, so you deal with Christ's chosen people."

The bishop was so enraged at this, that he called him a vile heretic, and said, "I will burn thee, or spend all I possess." However, in a little time his passion cooled, and thinking of the consequences, that might arise from scourging the child, he ordered them both to be discharged.

The father immediately went home with his son, but the poor boy, from an extraordinary effusion of blood, and a mortification which ensued, died a few days after, to the great grief of his persecuted and indulgent parent.

The old man remained, without further persecution, during the residue of his life, often praising God for delivering him out of the hands of his enemies, and expressing the sense he had of the divine protection in words to the following effect: (see engraving.)

To heaven I lift my waiting eyes,
There all my hopes are laid;
The Lord, who built the earth and skies,
Is my perpetual aid.

Their feet shall never slide or fall,
Whom he designs to keep;
His ear attends the softest call,
His eyes can never sleep.

He will sustain my weakest powers,
With his almighty arm,
And watch my most unguarded hours
Against surprising harm.

He guards my soul, he keeps my breath,
Where thickest dangers come:
I go and come, secure from death,
Till God commands me home.

PERSECUTIONS IN SCOTLAND DURING THE REIGN OF HENRY VIII.



THOUGH the persecutions against the protestants in Scotland were not so prevalent, or carried on with such vigor as in England, yet there were many innocent people who fell victims to bigoted malevolence, and cheerfully resigned up their souls in testimony of the truth of that gospel to which they had strenuously and religiously adhered.

The first person we meet with who suffered in Scotland on the score of religion, was one PATRICK HAMILTON, a gentleman of an independent fortune, and descended from a very ancient and honorable family.

Having acquired a liberal education, and being desirous of further improving himself in useful knowledge, he left Scotland, and went to the university of Wirtemberg, in Germany, in order to finish his studies.

During his residence here, he became intimately acquainted with those eminent lights of the gospel, Martin Luther and Philip Melancthon; from whose writings and doctrines he strongly attached himself to the protestant religion.

After staying some time at Wirtemberg, he left that place, and went to the university of Marburgh, which was then but lately established by one Philip, landgrave of Hesse. Here he formed an intimacy with several distinguished characters who were friends to the reformation, among whom was Francis Lambert.

From this person Mr. Hamilton received such enlightened assistance that he set up public disputations on religion at Marburgh, and from the solidity of his arguments, joined to his well-known piety, and regular conduct in life, he soon obtained a number of followers, who were happy in having the opportunity of hearing the true gospel of Christ displayed in its proper colors.

After laboring here some time in the vineyard of his Redeemer, he determined to return to his own country, and there exert himself in behalf of the protestant religion. He accordingly went thither, and from his great diligence, as well as singular abilities as a preacher, soon became popular, and was followed by great numbers of advocates for the cause of Christ.

The archbishop of St. Andrew's (who was a rigid papist) hearing of Mr. Hamilton's proceedings, cited him to appear before him at his palace, where, after several conferences with him on different points of religion, he was dismissed, the bishop seeming to approve of his doctrines, and acknowledging, that in many particulars there needed a reformation in the church.

This, however, was all hypocrisy and deceit; the bishop's intentions were to make a sacrifice of Mr. Hamilton, but he was fearful that his attempts would prove abortive by Mr. Hamilton's being acquainted with many personages who had free access to the king, and that if he should convict him of heresy, he would escape by means of their intercession.

To obviate this difficulty, the bishop, who had great ascendancy over the Scottish king, persuaded him to go on a pilgrimage to St. Dothesse, in Rosse. The king, who was a strong bigot, readily took the bishop's advice, and a few days after set out on his journey, little suspecting the bishop's intentions.

The very next day after his departure, the bishop caused Mr. Hamilton to be seized, and being brought before him, after a short examination relative to his religious principles, he committed him a prisoner to the castle, at the same time ordering him to be confined in the most loathsome part of the prison.

The next morning Mr. Hamilton was

brought before the bishop, and several others, for examination, when the principal articles exhibited against him were, his publicly disapproving of pilgrimages, purgatory, prayers to saints, for the dead, &c.

These articles Mr. Hamilton acknowledged to be true, in consequence of which he was immediately condemned to be burnt, and that his condemnation might have the greater authority, they caused it to be subscribed by all those of any note who were present, and to make the number as considerable as possible, even admitted the subscription of boys who were sons of the nobility.

So anxious was this bigoted and persecuting prelate for the destruction of Mr. Hamilton, that he ordered his sentence to be put in execution on the afternoon of the very day it was pronounced. He was accordingly led to the place appointed for the horrid tragedy, and was attended by a prodigious number of spectators. The greatest part of the multitude would not believe it was intended he should be put to death, but that it was only done to frighten him, and thereby bring him over to embrace the principles of the Romish religion. But they soon found themselves mistaken.

When he arrived at the stake he knelt down, and, for some time, prayed with the greatest fervency. After this he arose, and was accosted by a priest, who told him that if he would recant, his life should be spared, but our martyr was so furnished with godly strength, that neither the love of life, nor fear of the most cruel death, could in the least move him to deviate from the truth of that gospel he had so religiously professed, and for which he was determined to relinquish a miserable existence.

Having finished his devotions, he took off his gown, coat, cap, and other garments, and delivered them to a faithful servant that attended him, saying, "These will not profit in the fire, but they will profit thee; after this, of me thou canst receive no commodity except the example of my death, which I beg thee to bear in mind, for though

it be bitter to the flesh, and fearful before men, yet it is the entrance into eternal life, which none shall possess who deny Christ Jesus before this wicked generation."

After this he was fastened to the stake, and the fagots placed round him. A quantity of gunpowder having been fastened under his arms, was first set on fire, which scorched his left hand and one side of his face, but did him no material injury, neither did it communicate with the fagots. In consequence of this, more powder and combustible matter was brought, which being set on fire took effect, and the fagots being kindled, he called out, with an audible voice, "Lord Jesus, receive my spirit! How long shall darkness overwhelm this realm? and how long wilt thou suffer the tyranny of these men?"

The fire burning slow put him to great torment, but he bore it with Christian magnanimity. What gave him the greatest pain, was the clamor of some wicked men set on by the friars, who frequently cried out, "Turn, thou heretic; call upon our lady; say, *Salve Regina*," &c. To whom he replied, "Depart from me, and trouble me not, thou messengers of Satan." One Campbell, a friar, who was the ringleader, still continuing to interrupt him by opprobrious language, he said to him, "Wicked man, God forgive thee." After which, being prevented from further speech by the violence of the smoke, and the rapidity of the flames, he resigned up his soul into the hands of him who gave it.

This steadfast believer in Christ suffered martyrdom in the year 1527.

Campbell, the friar, who had so interrupted him at the place of execution, afterward ran distracted, and died within the year. These two circumstances put together, made an impression upon the people, and as these points began to be inquired into, many embraced the new opinions.

This execution is ascribed by Drummond, to a revenge of a private quarrel against the earl of Arran. After which

several persons, in all parts of the kingdom, began to inquire into the articles for which Mr. Hamilton had been so inhumanly treated. Many entertained favorable sentiments concerning them, insomuch that several of the friars, from that time, declaimed openly against the lewd behavior of their brethren the clergy; and particularly that in Lent, one Seton, confessor to the king, presumed to recommend some of the new doctrines from the pulpit, and to set forth to the people, the virtues which St. Paul requires in a good minister.

This freedom was not a little grating to most of the clergy, and they found less difficulty to bring Seton into discredit at court, as he had used much freedom in reproving the king. Mr. Seton, however, perceiving his majesty's countenance was changed, and dreading the power and influence of the clergy, retired from court, and went to London, after having wrote a letter to the king.

One Henry Forest, a young inoffensive Benedictine, being charged with speaking respectfully of the above Patrick Hamilton, was thrown into prison; and, in confessing himself to a friar, owned that he thought Hamilton a good man, and that the articles, for which he was sentenced to die, might be defended. This being revealed by the friar, it was received as evidence, and the poor Benedictine was sentenced to be burnt.

While consultation was held with regard to the manner of his execution, John Lindsay, one of the archbishop's gentlemen, offered his advice to burn Friar Forest in some cellar, for, said he, "The smoke of Patrick Hamilton, hath infected all those on whom it blew."

This advice was taken, and the poor victim was rather suffocated than burnt.

The next who fell victims for professing the truth of the gospel, were DAVID STRATTON and NORMAN GOURLAY. The first of these was by trade a fisherman, and a very illiterate person, paying little regard either to morality or religion.

The bishop one day sent to Stratton, and demanded of him a tithe of the fish he caught; to which he returned for answer, that if they would have tithe of what his servants took in the sea, they should receive it in the place where it was caught, and immediately ordered the men to carry every tenth fish, and throw it into the sea.

Though the bishop was greatly irritated at the behavior of Stratton, yet he took no notice of him for the present, but determined to be revenged on him at some future opportunity.

In the meantime, Stratton having accidentally fallen into the company of some godly and Christian people, he was so struck with their conversation, that it impressed on his mind that sense of his duty to which he had hitherto been a stranger.

From this period he attended, with the greatest diligence, to hear the word of God, which before he had despised, and in a short time became so serious a convert, that he exhorted others to follow his example, and not to fix their minds only on the concerns of the world.

The lord of Dun Areskin, who had been enlightened with the truth of the gospel, endeavored to propagate it to others, and for that purpose frequently expounded the Scriptures to such as would attend to hear him. Among these were our two martyrs, who never let any opportunity slip whereby they might receive Christian knowledge, and it was from their constant attendance here, that they became, not only good Christians, but the most sincere friends, and were never so happy as when in company with each other.

Attending one day, as usual, to hear the lord of Dun Areskin, he took for his text the following words: "He that denieth me before men, or is ashamed of me in the midst of this wicked generation, I will deny him before my father, and his holy angels."

Stratton was so sensibly struck at hearing these words, that he immediately fell on his knees, and steadfastly lifting up his

eyes and hands to heaven, thus exclaimed : " O Lord, I have been wicked, and justly mayest thou withdraw thy grace from me : but, Lord, for thy mercy sake, let me never deny thee, nor thy truth, for fear of death, or any corporeal pain."

The great attention these two persons paid to the duties of religion, made them so distinguished, that an information of heresy was laid against them by their enemies before the archbishop, who now determined to punish Stratton for the treatment he had received from him before his conversion.

They were accordingly both apprehended and committed to prison, where they were confined for some weeks, during which they were very cruelly treated. They had scarce sufficient refreshment allowed them to preserve their miserable existence, nor were they suffered to be seen by any of their friends or acquaintances.

At length they were brought before the archbishop, at Holy-Rood house, for examination, the king himself being present on the occasion.

Several articles of heresy were exhibited against them, all which they answered with great fortitude and composure of mind. The archbishop endeavored to prevail on them to recant their errors, and return to the mother-church ; but they denied having committed any offence, and said they were determined to preserve their religious sentiments, in opposition to every effort that might be offered to make them alter their opinions.

In consequence of this the archbishop pronounced on them the dreadful sentence of death, which was that they should be first hanged, and then burnt ; and in the afternoon of the same day they were led to the place appointed for their execution.

As soon as they arrived at the fatal spot, they both kneeled down, and prayed for some time, with great fervency. They then arose, when Stratton addressing himself to the spectators, exhorted them to lay aside their superstitious and idolatrous notions, and employ their time in seeking the true

light of the gospel. He would have said more, but was prevented by the officers, at the desire of the archbishop, who attended.

Their sentence was then put into execution, and they cheerfully resigned up their souls to that God who gave them, hoping, through the merits of the great Redeemer, for a glorious resurrection to life immortal. They suffered in the year 1534.

The martyrdoms of the two before-mentioned persons were soon followed by that of Mr. Thomas Forret, who, for a considerable time, had been a dean of the Romish church.

This person, having himself been enlightened with the truth of the gospel, was desirous of conveying the knowledge of it to others. To effect this he preached every sabbath to his parishioners, from the epistles and gospels of the day, which highly offending the friars (who claimed that privilege to themselves only) they accused him of heresy, and laid an information against him before the bishop of Dunkeld.

Though the bishop would willingly have avoided concerning himself in this matter, yet, from the persons who laid the information, he thought it most prudent to take some notice of it. He accordingly ordered Dean Forret to appear before him, which being immediately complied with, the following dialogue ensued :—

Bishop. My good dean, I love you well, and therefore I must give you counsel how to govern yourself. I am informed that you preach the epistle and gospel every Sunday to your people, and that you take not your dues from them, which is very prejudicial to the churchmen. Therefore, my good dean Thomas, I would advise you to take your dues, otherwise it will be too much to preach every Sunday ; for by so doing you make the people think we should do the same. It is enough for you, when you find a good epistle or gospel, to set forth and preach the liberty of the holy mother-church.

Dean. My lord, I presume none of my

parishioners complain for my not taking my dues. And whereas, you say it is too much to preach every Sunday, I think it is too little, and wish your lordship would follow my example.

Bishop. Nay, nay, Dean Thomas, let that be, for we are not ordained to preach.

Dean. My lord, you told me to preach when I meet with a good epistle and gospel; I have read them all over, and I know no bad ones among them, but when your lordship shows me such I will pass by them.

Bishop. I thank God I never knew what the Old and New Testaments were, and I desire not to know anything more than my pontifical. Go your ways, and lay aside all these fancies; for if you persevere herein, you will repent when it is too late.

Dean. I trust my cause is good and just in the presence of God, and therefore I care not what follows.

The dean then took leave of the bishop, but was, a short time after, summoned to appear before Cardinal Beaton, archbishop of St. Andrew's, by whom, after a short examination, he was condemned to be burnt as a heretic.

The like sentence was pronounced, at the same time, on four others, namely, Kilior and Beverage, two blacksmiths; Duncan Simson, a priest; and Robert Forrest-er, a gentleman. They were all burnt together, on the castle hill, at Edinburgh, the last day of February, 1538.

They endured their sufferings with great fortitude, and died in the most lively exercise of faith in Christ, to obtain eternal life in that glorious state, where the wicked cease from troubling, and the weary are at rest.

The year following the martyrdoms of the before-mentioned persons, viz., 1539, two others were apprehended on a suspicion of heresy: namely, Jerom Russel, and Alexander Kennedy, a youth about eighteen years of age.

These two persons, after being some time confined in prison, were brought be-

fore the archbishop for examination. Kennedy's tender years inclining him to pusillanimity, he would at first have recanted; but being suddenly refreshed by divine inspiration, and feeling himself, as it were, a new creature, his mind was changed, and falling on his knees, he, with a cheerful countenance thus expressed himself:—

“O eternal God! how wonderful is that love and mercy thou bearest unto mankind, and to me, a miserable wretch above all others! for even now, when I would have denied thee, and thy son our Lord Jesus Christ, my only Savior, and so have cast myself into everlasting damnation, thou, by thine own hand, hast pulled me from the very bottom of hell, and made me to feel that heavenly comfort which has taken from me that ungodly fear wherewith I was before oppressed. Now I defy death; do with me as you please; I praise God I am ready.”

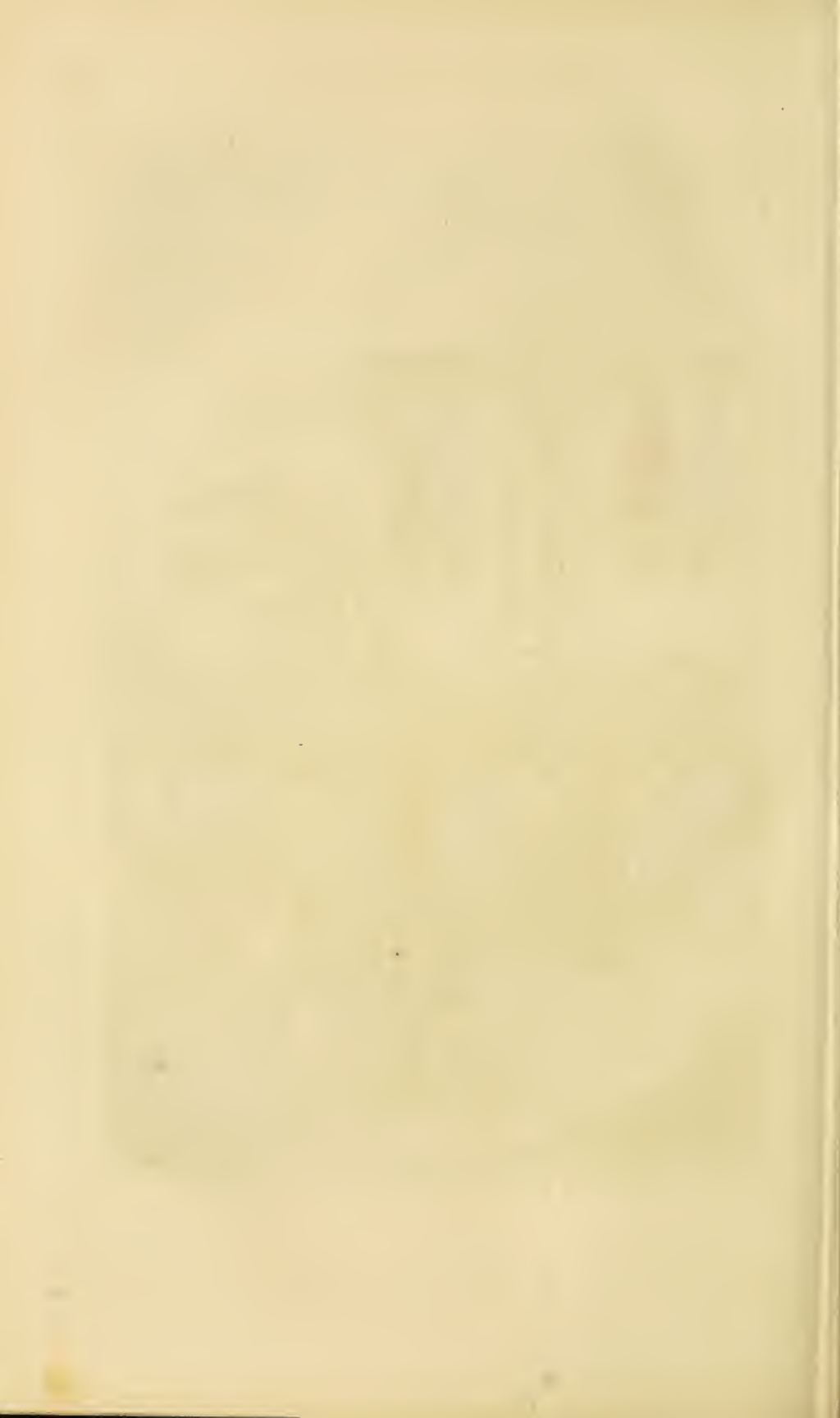
In the course of their examination, Russel, being a very sensible man, reasoned learnedly against his accusers. They, in return, made use of very opprobrious language; to which Russel replied as follows: “This is your hour and power of darkness: now ye sit as judges, and we stand wrongfully accused, and more wrongfully to be condemned; but the day will come when our innocence will appear, and ye shall see your own blindness, to your everlasting confusion. Go on, and fill the measure of your iniquity.”

The examination being over, and both of them deemed heretics, the archbishop pronounced the dreadful sentence of death, and they were immediately delivered over to the secular power in order for execution.

The next day they were led to the place appointed for them to suffer; in their way to which Russel, seeing his fellow-sufferer have the appearance of timidity in his countenance, thus addressed him: “Brother, fear not; greater is He that is in us, than he that is in the world. The pain that we are to suffer is short, and shall be light; but our joy and consolation shall never



A WOMAN TIED IN A SACK, AND FOUR MEN HUNG.—Page 217.



have an end. Let us, therefore, strive to enter into our Master and Savior's joy, by the same strait way which he hath taken before us. Death can not hurt us, for it is already destroyed by him, for whose sake we are now going to suffer."

When they arrived at the fatal spot, they both kneeled down and prayed for some time; after which, being fastened to the stake, and the fagots lighted, they cheerfully resigned their souls into the hands of Him who gave them, in full hopes of an everlasting reward in the heavenly mansions.

In 1543, the archbishop of St. Andrew's made a visitation into various parts of his diocese, where several persons were informed against at Perth for heresy. Among these the following were condemned to die, viz., William Anderson, James Finlayson, Robert Lamb, James Hunter, James Ravelson, Helen Stark.

The accusations laid against these respective persons were as follow:—

The first four were accused of having hung up the image of Sir Francis, nailing ram's horns on his head, and fastening a cow's tail to his back; but the principal matter on which they were condemned, was having regaled themselves with a goose on a fast day.

James Ravelson was accused of having adorned his house with the three-crowned diadem of Peter, carved in wood, which the archbishop conceived to be done in mockery of his cardinal's cap.

Helen Stark was accused of not having accustomed herself to pray to the virgin Mary, more especially during her confinement.

On these respective accusations they were all found guilty, and immediately received sentence of death; the four men for eating the goose to be hanged; James Ravelson to be burnt; and the woman, with her sucking infant, to be put into a sack, and drowned.

The four men, with the woman and child, suffered at the same time; but James Ravelson was not executed till some days after.

On the day appointed for the execution of the former, they were all conducted, under a proper guard, to the place where they were to suffer, and were attended by a prodigious number of spectators.

As soon as they arrived at the place of execution, they all prayed fervently for some time; after which Robert Lamb addressed himself to the spectators, exhorting them to fear God, and to quit the practice of papistical abominations.

The four men were all hanged on the same gibbet; and the woman and her sucking child were conducted to a river adjoining, when, being fastened in a large sack, they were thrown into it, and drowned.

They all suffered their fate with becoming fortitude and resignation, committing their departing spirits to that Redeemer who was to be their final judge, and who, they had reason to hope, would usher them into the realms of everlasting bliss.

When we reflect on the sufferings of these persons, we are naturally induced, both as men and Christians, to lament their fate, and to express our feelings by dropping the tear of commiseration. The murdering four men, for little other reason than that of satisfying nature with an article sent by Providence for that very purpose (merely because it was on a day prohibited by ridiculous bigotry and superstition), is shocking indeed; but the fate of the innocent woman, and her still more harmless infant, makes human nature shake, and almost tremble, to think there is such a being as man. O horrid bigotry, to what lengths wilt thou not go! What sacrifice wilt thou not make, to gratify the basest and most inhuman of passions! (See engraving.)

Many others were cruelly persecuted during the archbishop's stay at Perth, some being banished, and others confined in loathsome dungeons. John Rogers, a pious man, was murdered in prison, and his body thrown over the walls into the street; after which the archbishop caused a report to be spread, that he had met with his death by attempting to make his escape.

THE LIFE, SUFFERINGS, AND MARTYRDOM, OF GEORGE WISHART.



GEORGE WISHART was born in Scotland, and after receiving a grammatical education at a private school, he left that place, and finished his studies at the university of Cambridge. In order to improve himself as much as possible in the knowledge of literature, he travelled into various parts abroad, where he distinguished himself for his great learning and abilities, both in philosophy and divinity. His desire to promote true knowledge and science among men, accompanied the profession of it himself. He was very ready to communicate what he knew to others, and frequently read various authors both in his own chamber, and in the public schools.

After being some time abroad he returned to England, and took up his residence at Cambridge, where he was admitted a member of Bennet college. Having taken up his degrees, he entered into holy orders, and expounded the gospel in so clear and intelligible manner, as highly to delight his numerous auditors.

Being desirous of propagating the true gospel in his own country, he left Cambridge in 1544, and in his way thither preached in most of the principal towns, to the great pleasure of himself, and the satisfaction of his hearers.

On his arrival in Scotland he preached first at Montrose, and afterward at Dundee. In this last place he made a public exposition of the epistle to the Romans, which he went through with such grace and freedom, as greatly alarmed the papists.

In consequence of this (at the instigation of Cardinal Beaton, the archbishop of St. Andrew's), one Robert Miln, a principal man at Dundee, went to the church where Wishart preached, and in the middle of his discourse publicly told him not to trouble

the town any more, for he was determined not to suffer it.

This sudden rebuff greatly surprised Wishart, who, after a short pause, looking sorrowfully on the speaker and the audience, said, "God is my witness, that I never minded your trouble but your comfort; yea, your trouble is more grievous to me than it is to yourselves: but I am assured, to refuse God's word, and to chase from you his messenger, shall not preserve you from trouble, but shall bring you into it: for God shall send you ministers that shall fear neither burning nor banishment. I have offered you the word of salvation. With the hazard of my life I have remained among you: now ye yourselves refuse me; and I must leave my innocence to be declared by my God. If it be long prosperous with you, I am not led by the spirit of truth: but if unlooked-for trouble come upon you, acknowledge the cause, and turn to God, who is gracious and merciful. But if you turn not at the first warning, he will visit you with fire and sword." At the close of this speech he left the pulpit, and retired.

After this he went into the west of Scotland, where he preached God's word, which was gladly received by many; till the archbishop of Glasgow, at the instigation of Cardinal Beaton, came with his train, to the town of Ayr, to suppress Wishart, and insisted on having the church himself to preach in. Some opposed this; but Wishart said, "Let him alone, his sermon will not do much hurt; let us go to the market cross." This was agreed to, and Wishart preached a sermon that gave universal satisfaction to his hearers, and at the same time confounded his enemies.

He continued to propagate the gospel to the people with the greatest alacrity, preaching sometimes in one place, and

sometimes in another; but coming to Mack-lene, he was, by force, kept out of the church. Some of his followers would have broken in; upon which he said to one of them, "Brother, Jesus Christ is as mighty in the fields as in the church; and himself often preached in the desert, at the sea-side, and other places. The like word of peace God sends by me: the blood of none shall be shed this day for preaching it."

He then went into the fields, where he preached to the people for above three hours; and such an impression did his sermon make on the minds of his hearers, that one of the most wicked men in all the country, the lord of Sheld, became a convert to the truth of the gospel.

A short time after this, Mr. Wishart received intelligence that the plague was broke out in Dundee. It began four days after he was prohibited from preaching there, and raged so extremely, that it was almost beyond credit how many died in the space of twenty-four hours. This being related to him, he, notwithstanding the importunity of his friends to detain him, determined to go thither, saying, "They are now in troubles, and need comfort. Perhaps this hand of God will make them now to magnify and reverence the word of God, which before they lightly esteemed."

Here he was with joy received by the godly. He chose the east gate for the place of his preaching; so that the healthy were within, and the sick without the gate. He took his text from these words, "He sent his word and healed them," &c. In this sermon he chiefly dwelt upon the advantage and comfort of God's word, the judgments that ensue upon the contempt or rejection of it, the freedom of God's grace to all his people, and the happiness of those of his elect, whom he takes to himself out of this miserable world. The hearts of his hearers were so raised by the divine force of this discourse, as not to regard death, but to judge them the more happy who should then be called, not knowing whether they might have such a comforter again with

them. After this the plague abated; though, in the midst of it, Wishart constantly visited those that lay in the greatest extremity, and comforted them by his exhortations.

When he took leave of the people of Dundee, he said, that "God had almost put an end to that plague, and he was now called to another place."

He went thence to Montrose, where he sometimes preached, but spent most of his his time in private meditation and prayer.

It is said, that before he left Dundee, and while he was engaged in the labors of love to the bodies, as well as to the souls of those poor afflicted people, Cardinal Beaton engaged a desperate popish priest, called John Weighton, to kill him; the attempt to execute which, was as follows: one day, after Wishart had finished his sermon, and the people departed, the priest stood waiting at the bottom of the stairs, with a naked dagger in his hand under his gown. But Mr. Wishart, having a sharp, piercing eye, and seeing the priest as he came from the pulpit, said to him, "My friend, what would you have?" And immediately clapping his hand upon the dagger, took it from him. The priest being terrified, fell on his knees, confessed his intention, and craved pardon. A noise being hereupon raised, and it coming to the ears of those who were sick, they cried, "Deliver the traitor to us, we will take him by force;" and they burst in at the gate. But Wishart, taking the priest in his arms, said, "Whatsoever hurts him shall hurt me; for he hath done me no mischief, but much good, by teaching me more heedfulness for the time to come." By this conduct he appeased the people, and saved the life of the wicked priest.

Soon after his return to Montrose, the cardinal again conspired his death, causing a letter to be sent to him, as if from his familiar friend, the laird of Kinnier, in which he was desired with all possible speed to come to him, because he was taken with a sudden sickness. In the meantime, the cardinal had provided sixty men armed, to lie

in wait within a mile and a half of Montrose, in order to murder him as he passed that way.

The letter coming to Wishart's hand by a boy, who also brought him a horse for the journey, Wishart, accompanied by some honest men, his friends, set forward; but something particular striking his mind by the way, he returned back, which they wondering at, asked him the cause; to whom he said: "I will not go; I am forbidden of God; I am assured there is treason. Let some of you go to yonder place, and tell me what you find." Which doing, they made the discovery: and hastily returning, they told Mr. Wishart: whereupon he said: "I know I shall end my life by that bloodthirsty man's hands; but it will not be in this manner."

A short time after this he left Montrose, and proceeded to Edinburgh, in order to propagate the gospel in that city. By the way he lodged with a faithful brother, called James Watson, of Inner-Goury. In the middle of the night, he got up, and went into the yard, which two men hearing, they privately followed him.

While in the yard, he fell on his knees, and prayed for sometime with the greatest fervency; after which he arose, and returned to his bed. Those who attended him, appearing as though they were ignorant of all, came and asked him where he had been: but he would not answer them. The next day they importuned him to tell them, saying, "Be plain with us, for we heard your mourning, and saw your gestures."

On this he, with a dejected countenance, said, "I had rather you had been in your beds." But they still pressing upon him to know something, he said, "I will tell you; I am assured that my warfare is near at an end, and therefore pray to God with me, that I shrink not when the battle waxeth most hot."

When they heard this they wept, saying, "This is small comfort to us." Then, said he: "God shall send you comfort after me."

This realm shall be illuminated with the light of Christ's gospel, as clearly as any realm since the days of the apostles. The house of God shall be built in it; yea, it shall not lack, in despite of all enemies, the top-stone; neither will it be long before this be accomplished. Many shall not suffer after me, before the glory of God shall appear, and triumph in despite of Satan. But, alas, if the people afterward shall prove unthankful, then fearful and terrible will the plagues be that shall follow."

The next day he proceeded on his journey, and when he arrived at Leith, not meeting with those he expected, he kept himself retired for a day or two. He then grew pensive, and being asked the reason, he answered: "What do I differ from a dead man? Hitherto God hath used my labors for the instruction of others, and to the disclosing of darkness; and now I lurk as a man ashamed to show his face." His friends perceived that his desire was to preach, whereupon they said to him, "It is most comfortable for us to hear you, but because we know the danger wherein you stand, we dare not desire it."—"But," said he, "If you dare hear, let God provide for me as best pleaseth him;" after which it was concluded, that the next day he should preach in Leith. His text was of the parable of the sower, Matt. xiii. The sermon ended, the gentlemen of Lothian, who were earnest professors of Jesus Christ, would not suffer him to stay at Leith, because the governor and cardinal were shortly to come to Edinburgh; but took him along with them; and he preached at Branstone, Longniddry, and Ormiston. He also preached at Inveresk, near Muselburgh: he had a great concourse of people, and among them Sir George Douglas, who after sermon said publicly: "I know that the governor and cardinal will hear that I have been at this sermon; but let them know that I will avow it, and will maintain both the doctrine, and the preacher, to the uttermost of my power."

Among others that came to hear him preach, there were two Gray-friars, who, standing at the church door, whispered to such as came in; which Wishart observing, said to the people, "I pray you make room for these two men, it may be they come to learn;" and turning to them, he said, "Come near, for I assure you you shall hear the word of truth, which this day shall seal up to you either your salvation or damnation:" after which he proceeded in his sermon, supposing they would be quiet; but when he perceived that they still continued to disturb the people that stood near them, he said to them the second time, with an angry countenance: "O ministers of Satan, and deceivers of the souls of men, will ye neither hear God's truth yourselves, nor suffer others to hear it? Depart, and take this for your portion; God shall shortly confound and disclose your hypocrisy within this kingdom; ye shall be abominable to men, and your places and habitations shall be desolate." He spoke this with much vehemency; then turning to the people, said, "These men have provoked the spirit of God to anger;" after which he proceeded on his sermon, and finished it highly to the satisfaction of his hearers.

From hence he went and preached at Branstone, Languedine, Ormestone, and Inveresk, where he was followed by a great concourse of people. He preached also in divers other places, the people much flocking after him; and in all his sermons he foretold the shortness of the time he had to travel, and the near approach of his death.

When he came to Haddington, his auditory began much to decrease, which was thought to happen through the influence of the earl of Bothwel, who was moved to oppose him at the instigation of the cardinal. Soon after this, as he was going to church, he received a letter from the west country gentlemen, which having read, he called John Knox, who had diligently waited upon him since his arrival at Lothian; to whom he said he was weary of the

world, because he saw that men began to be weary of God: "For," said he "the gentlemen of the west have sent me word, that they can not keep their meeting at Edinburgh."

Knox, wondering he should enter into conference about these things, immediately before his sermon, contrary to his usual custom, said to him, "Sir, sermon-time approaches; I will leave you for the present to your meditations."

Wishart's sad countenance declared the grief of his mind. At length, he went into the pulpit, and his auditory being very small, he introduced his sermon with the following exclamation: "O Lord! how long shall it be, that thy holy word shall be despised, and men shall not regard their own salvation? I have heard of thee, O Haddington, that in thee there used to be two or three thousand persons at a vain and wicked play; and now, to hear the messenger of the eternal God, of all the parish can scarce be numbered one hundred present. Sore and fearful shall be the plagues that shall ensue upon this thy contempt. With fire and sword shalt thou be plagued; yea, thou Haddington in special, strangers shall possess thee; and you, the present inhabitants, shall either in bondage serve your enemies, or else you shall be chased from your own habitations; and that because you have not known, nor will know, the time of your visitation."

This prediction was, in a great measure, accomplished not long after, when the English took Haddington, made it a garrison, and forced many of the inhabitants to fly. Soon after this, a dreadful plague broke out in the town, of which such numbers died, that the place became almost depopulated.

Cardinal Beaton, archbishop of St. Andrew's, being informed that Mr. Wishart was at the house of Mr. Cockburn, of Ormestone, in East Lothian, he applied to the regent to cause him to be apprehended; with which, after great persuasion, and much against his will, he complied.

The earl accordingly went, with proper attendants, to the house of Mr. Cockburn, which he beset about midnight. The laird of the house being greatly alarmed, put himself in a posture of defence, when the earl told him that it was in vain to resist, for the governor and cardinal were within a mile, with a great power; but if he would deliver Wishart to him, he would promise upon his honor, that he should be safe, and that the cardinal should not hurt him.

Wishart said, "Open the gates, the will of God be done;" and Bothwel coming in, Wishart said to him: "I praise my God, that so honorable a man as you, my lord, receive me this night; for I am persuaded that for your honor's sake, you will suffer nothing to be done to me but by order of law: I less fear to die openly, than secretly to be murdered." Bothwel replied, "I will not only preserve your body from all violence that shall be intended against you without order of law; but I also promise in the presence of these gentlemen, that neither the governor nor cardinal shall have their will of you; but I will keep you in my own house, till I either set you free, or restore you to the same place where I receive you." Then said the laird, "My lord, if you make good your promise, which we presume you will, we ourselves will not only serve you, but we will procure all the professors in Lothian to do the same."

This agreement being made, Mr. Wishart was delivered into the hands of the earl, who immediately conducted him to Edinburgh.

As soon as the earl arrived at that place, he was sent for by the queen, who being an inveterate enemy to Wishart, prevailed on the earl (notwithstanding the promises he had made) to commit him a prisoner to the castle.

The cardinal being informed of Wishart's situation, went to Edinburgh, and immediately caused him to be removed thence to the castle of St. Andrew's.

The inveterate and persecuting prelate, having now got our martyr fully at his own

disposal, resolved to proceed immediately to try him as a heretic; for which purpose he assembled the prelates at St. Andrew's church on the 27th of February, 1546.

At this meeting the archbishop of Glasgow gave it as his opinion, that application should be made to the regent, to grant a commission to some nobleman to try the prisoner, that all the odium of putting so popular a man to death might not lie on the clergy.

To this the cardinal readily agreed; but upon sending to the regent, he received the following answer, that he would do well not to precipitate this man's trial, but delay it until his coming; for as to himself, he would not consent to his death before the cause was very well examined; and if the cardinal should do otherwise, he would make protestation, that the blood of this man should be required at his hands.

The cardinal was extremely chagrined at this message from the regent; however, he determined to proceed in the bloody business he had undertaken; and therefore sent the regent word, that he had not written to him about this matter, as supposing himself to be any way dependent upon his authority, but from a desire that the prosecution and conviction of heretics might have a show of public consent; which, since he could not this way obtain, he would proceed in that way which to him appeared the most proper.

In consequence of this, the cardinal immediately proceeded to the trial of Wishart, against whom no less than eighteen articles were exhibited, which in substance were as follows:—

1. That he had despised the holy mother-church, and had deceived the people; and that when he was ordered to desist from preaching at Dundee, by the governor, he would not obey, but still persevered in the same.

2. That he had said, the priest standing at the altar, and saying mass, was like a fox wagging his tail.

3. That he had preached against the sacraments, saying, that there were not seven, but two only, viz., baptism and the supper of the Lord.

4. That he had taught, that auricular confession was not a blessed sacrament; and had said confession should be made to God only, and not to a priest.

5. That he had said it was necessary for every man to know and understand his baptism, contrary to the established maxims of the Roman catholic church.

6. That he had said the sacrament of the altar was but a piece of bread baked upon the ashes; and the ceremonies attending it was but a superstitious rite, against the commandment of God.

7. That he had said extreme unction was not a sacrament.

8. That holy water was equally simple and insignificant as water not consecrated; and that he had said the curses of the Romish clergy availed nothing.

9. That he had said every layman was a priest; and that the pope had no greater authority or power than another man.

10. That he had said a man had no free will, but was like the stoics, who said, that it was not in man's will to do anything, but that all concupiscence and desire came from God, of what kind soever it might be.

11. That it was as lawful to eat flesh on a Friday as on a Sunday.

12. That the people should not pray to saints, but to God only.

13. That in his preaching he had said that there was no purgatory, and that it was a false conception to imagine there was any such thing after death.

14. That he had taught plainly against the vows of monks, friars, nuns, and priests; and had said, that whoever was bound to such vows, they vowed themselves to the state of damnation. Moreover, that it was lawful for priests to marry, and not to live single.

15. That he had spoken disrespectfully of the general and provincial counsels.

16. That he had said, it was in vain to

build costly churches to the honor of God, seeing that he remained not in churches made with men's hands; nor yet could God be in so small a space as between the priest's hands.

17. That he had despised fasting, and had taught the people to do the like.

18. That in his preaching he had said the soul of man should sleep till the last day, and should not obtain immortal life till that time.

Mr. Wishart answered these respective articles with great composure of mind, and in so learned and clear a manner, as greatly surprised most of those who were present.

A bigoted priest, at the instigation of the archbishop, not only heaped a load of curses on him, but also treated him with the most barbarous contempt. He used a language fit only for the most complicated infidel; and, not satisfied with that, he spit in his face, and otherwise maltreated him.

On this Mr. Wishart fell on his knees, and after making a prayer to God, thus addressed his judges:—

"Many and horrible sayings unto me a Christian man, many words abominable to hear, have ye spoken here this day; which not only to teach, but even to think, I ever thought a great abomination."

After the examination was finished, the archbishop endeavored to prevail on Mr. Wishart to recant; but he was too firmly fixed in his religious principles, and too much enlightened with the truth of the gospel, to be in the least moved.

In consequence of this, the archbishop pronounced on him the dreadful sentence of death, which he ordered should be put into execution on the following day.

As soon as the archbishop had finished this cruel and melancholy ceremony, our martyr fell on his knees, and thus exclaimed:—

"O immortal God, how long wilt thou suffer the rage, and great cruelty of the ungodly, to exercise their fury upon thy servants, which do further thy word in this

world? Whereas they, on the contrary, seek to destroy the truth, whereby thou hast revealed thyself to the world, &c. O Lord, we know certainly that thy true servants must needs suffer, for thy name's sake, persecutions, afflictions, and troubles, in this present world; yet we desire, that thou wouldst preserve and defend thy church, which thou hast chosen before the foundation of the world, and give thy people grace to hear thy word, and to be thy true servants in this present life."

Having said this, he arose, and was immediately conducted by the officers to the prison whence he had been brought, in the in the castle.

In the evening he was visited by two friars, who asked him to make his confession to them; to whom he said, "I will not make any confession to you;" on which they immediately departed.

Soon after this came the sub-prior, with whom Wishart conversed in so feeling a manner on religious matters as to make him weep. When he left him, he went to the cardinal, and told him, he came not to intercede for Wishart's life, but to make known his innocence to all men. At these words, the cardinal expressed great dissatisfaction, and forbid the sub-governor from again visiting Wishart.

Toward the close of the evening, our martyr was visited by the captain of the castle, with several of his friends; who bringing with them some bread and wine, asked him if he would eat and drink with them. "Yes," said Wishart, "very willingly, for I know you are honest men." In the meantime he desired them to hear him a little, when he discoursed with them on the Lord's supper, his sufferings and death for us, exhorting them to love one another, and to lay aside all rancor and malice, as became the members of Jesus Christ, who continually interceded for them with his Father. After this he gave thanks to God, and blessing the bread and wine, he took the bread and brake it, giving some to each, saying, at the same time, "Eat this,

remember that Christ died for us, and feed on it spiritually." Then taking the cup, he drank, and bade them "remember that Christ's blood was shed for them," &c. After this he gave thanks, prayed for some time, took leave of his visitors, and retired to his chamber.

On the morning of his execution there came to him two friars from the cardinal; one of whom put on him a black linen coat, and the other brought several bags of gunpowder, which they tied about different parts of his body.

In this dress he was conducted from the room in which he had been confined, to the outer chamber of the governor's apartments, there to stay till the necessary preparations were made for his execution.

The windows and balconies of the castle, opposite the place where he was to suffer, were all hung with tapestry and silk hangings, and with cushions for the cardinal and his train, who were thence to feast their eyes with the torments of this innocent man. There was also a great guard of soldiers, not so much to secure the execution, as to show a vain ostentation of power; besides which, brass guns were placed on different parts of the castle.

The necessary preparations being made, our martyr, after having his hands tied behind him, was conducted to the fatal spot. In his way thither, he was accosted by two friars, who desired him to pray to the Virgin Mary, to intercede for him. To whom he meekly said, "Cease; tempt me not, I entreat you."

As soon as he arrived at the stake, the executioner put a rope round his neck, and a chain about his middle; upon which he fell on his knees, and thus exclaimed:—

"O thou Savior of the world, have mercy upon me! Father of heaven, I commend my spirit into thy holy hands."

After repeating these words three times he arose, and turning himself to the spectators, addressed them as follows:—

"Christian brethren and sisters: I beseech you be not offended at the word of

God for the torments which you see prepared for me ; but I exhort you, that ye love the word of God for your salvation, and suffer patiently, and with a comfortable heart, for the word's sake, which is your undoubted salvation, and everlasting comfort. I pray you also, show my brethren and sisters, who have often heard me, that they cease not to learn the word of God, which I taught them according to the measure of grace given me, but to hold fast to it with the strictest attention ; and show them, that the doctrine was no old wives' fables, but the truth of God ; for if I had taught men's doctrine, I should have had greater thanks from men : but for the word of God's sake, I now suffer, not sorrowfully, but with a glad heart and mind. For this cause I was sent, that I should suffer this fire for Christ's sake ; behold my face, you shall not see me change my countenance : I fear not the fire ; and if persecution come to you for the word's sake, I pray you 'fear not them that can kill the body, and have no power over the soul.' "

After this he prayed for his accusers, saying : "I beseech thee, Father of heaven, forgive them that have, from ignorance, or an evil mind, forged lies of me : I forgive them with all my heart. I beseech Christ to forgive them, that have ignorantly condemned me."

Then, again turning himself to the spectators, he said : "I beseech you, brethren, exhort your prelates to learn the word of God, that they may be ashamed to do evil, and learn to do good ; or also there will shortly come upon them the wrath of God, which they shall not eschew."

As soon as he had finished this speech, the executioner fell on his knees before him, and said, "Sir, I pray you forgive me, for I am not the cause of your death."

In return to this, Wishart cordially took the man by the hand, and kissed him, saying, "Lo, here is a token that I forgive thee : my heart, do thine office."

He was then fastened to the stake, and the fagots being lighted, immediately set

fire to the powder that was tied about him, and which blew into a flame and smoke.

The governor of the castle, who stood so near that he was singed with the flame, exhorted our martyr in a few words, to be of good cheer, and to ask pardon of God for his offences. To which he replied : "This flame occasions trouble to my body, indeed, but it hath in no wise broken my spirit. But he who now so proudly looks down upon me from yonder lofty place," pointing to the cardinal, "shall, ere long, be as ignominiously thrown down, as now he proudly looks at his ease."

When he had said this, the executioner pulled the rope which was tied about his neck with great violence, so that he was soon strangled ; and the fire getting strength, burnt with such rapidity that in less than an hour his body was totally consumed.

Thus died, in confirmation of the gospel of Christ, a sincere believer, whose fortitude and constancy during his sufferings, can only be imputed to the support of divine aid, in order to fulfil that memorable promise, "As is thy day, so shall thy strength be also."

The prediction of Mr. Wishart, concerning Cardinal Beaton, is related by that great historian, Buchanan, as also by Archbishop Spotwood, and others ; but it has been doubted, by some later writers, whether he really made such prediction or not.

Be that as it may, however, it is certain that the death of Wishart did, in a short time after, prove fatal to the cardinal himself ; the particulars of which it may not be improper here to subjoin.

Soon after the death of Mr. Wishart, the cardinal went to Finhaven, the seat of the earl of Crawford, to solemnize a marriage between the eldest son of that nobleman, and his own natural daughter, Margaret. While he was thus employed, he received intelligence that an English squadron was upon the coast, and that consequently an invasion was to be feared. Upon this he immediately returned to St. Andrew's, and appointed a day for the nobility

and gentry to meet, and consult what was proper to be done on this occasion. But as no further news was heard of the English fleet, their apprehensions of an invasion soon subsided.

In the meantime, Norman Lesley, eldest son of the earl of Rothes, who had been treated by the cardinal with injustice and contempt, formed a design, in conjunction with his uncle John Lesley, who hated Beaton, and others who were inflamed against him on account of his persecution of the protestants, the death of Wishart, and other causes, to assassinate the prelate, though he now resided in the castle of St. Andrew's, which he was fortifying at great expense, and had, in the opinion of that age, already rendered it almost impregnable. The cardinal's retinue was numerous; the town was at his devotion, and the neighboring country full of his dependants. However, the conspirators, who were in number only sixteen, having concerted their plan, met together early in the morning, on Saturday the 29th of May. The first thing they did, was to seize the porter of the castle, from whom they took the keys, and secured the gate. They then sent four of their party to watch the cardinal's chamber, that he might have no notice given him of what was doing; after which, they went and called up the servants and attendants, to whom they were well known, and turned them to the number of fifty, out of the gate, as they did also upward of a hundred workmen, who were employed in the fortifications and buildings of the castle; but the eldest son of the regent, who lodged also in the castle, they kept for their own security.

All this was done with so little noise, that the cardinal was not waked till they knocked at his chamber door; upon which he cried out, "Who is there?" John Lesley answered, "My name is Lesley." "Which Lesley?" replied the cardinal; "Is it Norman?" It was answered that he must open the door to those who were there; but instead of this he barricaded

the door in the best manner he could. However, finding that they had brought fire in order to force their way, and they having, as it is said by some, made him a promise of his life, he opened the door. They immediately entered with their swords drawn, and John Lesley smote him twice or thrice, as did also Peter Carmichael; but James Melvil (as Mr. Knox relates the affair), perceiving them to be in anger, said, "This work and judgment of God, although it be secret, ought to be done with greater gravity:" and presenting the point of his sword to the cardinal, said to him: "Repent thee of thy wicked life, but especially of the shedding of the blood of that notable instrument of God, Mr. George Wishart, which, albeit the flame of fire consumed it before men, yet cries for vengeance upon thee; and we from God are sent to revenge it. For here, before my God, I protest, that neither the hatred of thy person, the love of thy riches, nor the fear of any trouble thou couldst have done to me in particular, moved or moveth me to strike thee; but only because thou hast been, and remainest, an obstinate enemy of Christ Jesus, and his holy gospel." Having said this, he with his sword run the cardinal twice or thrice through the body; who only said, "I am a priest! Fy! Fy! all is gone!" and then expired, being about fifty-two years of age.

Thus fell Cardinal Beaton, who had been as great a persecutor against the protestants in Scotland, as Bonner was in England; and whose death was as little regretted by all true professors of Christ's gospel.

The character of this distinguished tyrant, is thus given by a celebrated writer:—

"Cardinal Beaton," says he, "had not used his power with moderation equal to the prudence by which he obtained it. Notwithstanding his great abilities, he had too many of the passions and prejudices of an angry leader of a faction, to govern a divided people with temper. His resentment against one part of the nobility,

his insolence toward the rest, his severity to the reformers, and above all, the barbarous and illegal execution of the famous George Wishart, a man of honorable birth, and of primitive sanctity, wore out the patience of a fierce age; and nothing but a bold hand was wanting, to gratify the public wish by his destruction."

PERSECUTIONS OF PROTESTANTS IN IRELAND, DURING THE IRISH MASSACRE.



THOUGH the various attempts made by the Irish against the English usually go under the name of rebellion, yet they deserve more properly the epithet persecution, as all their destructive efforts were particularly levelled at the protestants only, whom they were determined, if possible, totally to extirpate from the kingdom. They had, indeed, hitherto mis-carried; but they at length hit upon a project that succeeded to their wishes, and produced a catastrophe that will remain in characters of blood to the latest posterity.

That the Romish clergy of Ireland were the principal fomenters of the rebellions in that kingdom, is evident from their treacherous and disloyal behavior under Queen Elizabeth and King James I., they continually urging to the people the lawfulness of killing all protestants, who supported the right of the crown of England to Ireland; and assuring them that all papists who should die fighting against the protestants, would go immediately to heaven.

These Irish ecclesiastics, under Charles I. were greatly increased by titular Romish archbishops, bishops, deans, vicars-general, abbots, priests, and friars; for which reason, in 1629, the public exercise of the popish rites and ceremonies was forbidden.

But notwithstanding this, soon after the Romish clergy erected a new popish university in the city of Dublin. They also proceeded to build monasteries and nunneries in various parts of the kingdom; in which places these very Romish clergy, and the chiefs of the Irish, held frequent

meetings; and thence used to pass to and fro, to France, Spain, Flanders, Lorraine, and Rome; where the detestable plot of 1641 was hatching by the family of the O'Neals, and their followers.

A short time before the horrid conspiracy broke out, which we are now going to relate, the papists of Ireland had presented a remonstrance to the lords-justices of that kingdom, demanding the free exercise of their religion, and a repeal of all laws to the contrary; to which both houses of parliament in England solemnly answered, that they would never grant any toleration to the popish religion in that kingdom.

This further irritated the papists to put in execution the diabolical plot concerted for the destruction of the protestants; and it failed not of the success wished for by its malicious and rancorous projectors.

The design of this horrid conspiracy was, that a general insurrection should take place at the same time throughout the kingdom; and that all the protestants, without exception, should be murdered. The day fixed for this horrid massacre, was the 23d of October, 1641, the feast of Ignatius Loyola, founder of the jesuits; and the chief conspirators, in the principal parts of the kingdom, made the necessary preparations for the intended conflict.

In order that this detested scheme might the more infallibly succeed, the most distinguished artifices were practised by the papists; and their behavior, in their visits to the protestants at this time, was with more seeming kindness than they had hitherto shown, which was done the more completely to effect the inhuman and treacher-

ous designs then meditating against them. The execution of this savage conspiracy was delayed till the approach of winter, that the sending troops from England might be attended with greater difficulty. Cardinal Richelieu, the French minister, had promised the conspirators a considerable supply of men and money; and many Irish officers had given the strongest assurances, that they would heartily concur with their catholic brethren, as soon as the insurrection appeared.

The day preceding that appointed for carrying this horrid design into execution was now arrived, when, happily for the metropolis of the kingdom, the conspiracy was discovered by one Owen O'Connelly, an Irishman, for which most signal service the English parliament voted him 500*l.* and a pension of 200*l.* during his life.

So very seasonably was this plot discovered, even but a few hours before the city and castle of Dublin were to have been surprised, that the lords-justices had but just time to put themselves, and the city, in a proper posture of defence. The Lord M^cGuire, who was the principal leader here, with his accomplices, were seized the same evening in the city; and in their lodgings were found swords, hatchets, pole-axes, hammers, and such other instruments of death as had been prepared for the destruction and extirpation of the protestants in that part of the kingdom.

Thus was the metropolis happily preserved; but the bloody part of the intended tragedy was past prevention. The conspirators were in arms all over the kingdom early in the morning of the day appointed, and every protestant who fell in their way was immediately murdered. No age, no sex, no condition, was spared. The wife weeping for her butchered husband, and embracing her helpless children, was pierced with them, and perished by the same stroke. The old, the young, the vigorous, and the infirm, underwent the same fate, and were blended in one common ruin. In vain did flight save from the

first assault: destruction was everywhere let loose, and met the hundred victims at every turn. In vain was recourse had to relations, to companions, to friends: all connexions were dissolved, and death was dealt by that hand, from which protection was implored and expected. Without provocation, without opposition, the astonished English, living in profound peace, and, as they thought, full security, were massacred by their nearest neighbors, with whom they had long maintained a continued intercourse of kindness and good offices. Nay, even death was the slightest punishment inflicted by these monsters in human form: all the tortures which wanton cruelty could invent, all the lingering pains of body, the anguish of mind, the agonies of despair, could not satiate revenge excited without injury, and cruelly derived from no cause whatever. Depraved nature, even perverted religion, though encouraged by the utmost license, can not reach to a greater pitch of ferocity than appeared in these merciless barbarians. Even the weaker sex themselves, naturally tender to their own sufferings, and compassionate to those of others, here emulated their robust companions in the practice of every cruelty. The very children, taught by example, and encouraged by the exhortation of their parents, dealt their feeble blows on the dead carcasses of defenceless children of the English.

Nor was the avarice of the Irish sufficient to produce the least restraint on their cruelty. Such was their phreusy, that the cattle they had seized, and by rapine had made their own, were, because they bore the name of English, wantonly slaughtered, or, when covered with wounds, turned loose into the woods, there to perish by slow and lingering torments.

The commodious habitations of the planters were laid in ashes, or levelled with the ground. And where the wretched owners had shut themselves up in the houses, and were preparing for defence, they perished in the flames, together with their wives and children.

Such is the general description of this unparalleled massacre ; but it now remains, from the nature of our work, that we proceed to particulars.

The bigoted and merciless papists had no sooner began to embue their hands in blood, than they repeated the horrid tragedy day after day ; and the protestants in all parts of the kingdom fell victims to their fury by deaths of the most unheard-of nature.

The ignorant Irish were more strongly instigated to execute the infernal business by the jesuits, priests, and friars, who, when the day for the execution of the plot was agreed on, recommended, in their prayers, diligence in the great design, which they said would greatly tend to the prosperity of the kingdom, and to the advancement of the catholic cause. They everywhere declared to the common people, that the protestants were heretics, and ought not to be suffered to live any longer among them ; adding, that it was no more sin to kill an Englishman than to kill a dog ; and that the relieving or protecting them was a crime of the most unpardonable nature.

The papists having besieged the town and castle of Longford, and the inhabitants of the latter, who were protestants, surrendering on condition of being allowed quarter, the besiegers, the instant the townspeople appeared, attacked them in the most unmerciful manner, their priest, as a signal for the rest to fall on, first ripping open the belly of the English protestant minister ; after which his followers murdered all the rest, some of whom they hung, others were stabbed or shot, and great numbers knocked on the head with axes provided for the purpose.

The garrison at Sligo was treated in like manner by O'Connor Slygah ; who, upon the protestants quitting their holds, promised them quarter, and to convey them safe over the Curlew mountains, to Roscommon. But he first imprisoned them in a most loathsome jail ; allowing them only grains for their food. Afterward, when

some papists were merry over their cups, who were come to congratulate their wicked brethren for their victory over these unhappy creatures, those protestants who survived were brought forth by the Whitefriars, and were either killed, or precipitated over the bridge into a swift water, where they were soon destroyed. It is added, that this wicked company of Whitefriars went some time after, in solemn procession, with holy water in their hands, to sprinkle the river ; on pretence of cleansing and purifying it from the stains and pollution of the blood and dead bodies of the heretics, as they called the unfortunate protestants who were inhumanly slaughtered at this very time.

At Kilmore, Dr. Bedell, bishop of that see, had charitably settled and supported a great number of distressed protestants, who had fled from their habitations to escape the diabolical cruelties committed by the papists. But they did not long enjoy the consolation of living together ; the good prelate was forcibly dragged from his episcopal residence, which was immediately occupied by Dr. Swiney, the popish titular bishop of Kilmore, who said mass in the church the Sunday following, and then seized on all the goods and effects belonging to the persecuted bishop.

Soon after this the papists forced Dr. Bedell, his two sons, and the rest of his family, with some of the chief of the protestants whom he had protected, into a ruinous castle, called Lochwater, situated in a lake near the sea. Here he remained with his companions some weeks, all of them daily expecting to be put to death. The greatest part of them were stripped naked, by which means, as the season was cold (it being in the month of December) and the building in which they were confined open at the top, they suffered the most severe hardships.

They continued in this situation till the 7th of January, when they were all released. The bishop was courteously received into the house of Dennis O'Sheridan,

one of his clergy, whom he had made a convert to the church of England; but he did not long survive this kindness.

During his residence here, he spent the whole of his time in religious exercises, the better to fit and prepare himself, and his sorrowful companions, for their great change, as nothing but certain death was perpetually before their eyes.

He was at this time in the 71st year of his age, and being afflicted with a violent ague caught in his late cold and desolate habitation on the lake, it soon threw him into a fever of the most dangerous nature. Finding his dissolution at hand, he received it with joy, like one of the primitive martyrs just hastening to his crown of glory. After having addressed his little flock, and exhorted them to patience, in the most pathetic manner, as they saw their own last day approaching; after having solemnly blessed his people, his family and his children, he finished the course of his ministry and life together, on the 7th of February, 1642.

His friends and relations applied to the intruding bishop, for leave to bury him, which was with difficulty obtained; he, at first, telling them, that the church-yard was holy ground, and should be no longer defiled with heretics: however, leave was, at last granted, and though the church funeral service was not used at the solemnity (for fear of the Irish papists), yet some of the better sort, who had the highest veneration for him when living, attended his remains to the grave. At his interment, they discharged a volley of shot, crying out, "*Requiescat in pace, ultimus Anglorum*:" that is, "May the last of the English rest in peace." Adding, that as he was one of the best, so he should be the last English bishop found among them.

His learning was very extensive; and he would have given the world a greater proof of it, had he printed all he wrote. Scarce any of his writings were saved; the papists having destroyed most of his papers, and his library.

He had gathered a vast heap of critical

expositions of scripture, all which, with a great trunk full of his manuscripts, fell into the hands of the Irish. Happily his great Hebrew MS. was preserved, and is now in the library of Emmanuel College, Oxford.

In the barony of Terawley, the papists, at the instigation of their friars, compelled above forty English protestants, some of whom were women and children, to the hard fate either of falling by the sword, or of drowning themselves in the sea. These choosing the latter, were accordingly forced, by the naked weapons of their inexorable persecutors, into the deep, where, with their children in their arms, they first waded up to their chins, and afterward sunk down and perished together.

In the castle of Lisgool upward of 150 men, women, and children, were all burnt together; and at the castle of Moneah not less than 100 were all put to the sword. Great numbers were also murdered at the castle of Tullah, which was delivered up to M'Guire on condition of having fair quarter; but no sooner had that base villain got possession of the place, than he ordered his followers to murder the people, which was immediately done with the greatest cruelty.

Many others were put to deaths of the most horrid nature, and such as could have been invented only by demons instead of men.

Some of them were laid with the centre of their backs on the axle-tree of a carriage, with their legs resting on the ground on one side, and their arms and head on the other. In this position one of the savages scourged the wretched object on the thighs, legs, &c., while another set on furious dogs, who tore to pieces the arms and upper parts of the body; and in this dreadful manner were they deprived of their existence. Great numbers were fastened to horses' tails, and the beasts being set on full gallop by their riders, the wretched victims were dragged along till they expired.

Others were hung on lofty gibbets, and a fire being kindled under them, they fin-



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ished their lives, partly by hanging, and partly by suffocation.

Nor did the more tender sex escape the least particle of cruelty that could be projected by their merciless and furious persecutors. Many women, of all ages, were put to deaths of the most cruel nature. Some in particular were fastened with their backs to strong posts, and being stripped to their waists, the inhuman monsters cut off their right breasts with shears, which, of course, put them to the most excruciating torments; and in this position they were left, till, from loss of blood, they expired.

Such was the savage ferocity of these barbarians, that even unborn infants were dragged from the womb to become victims to their rage. Many unhappy mothers, who were near the time of their delivery, were hung naked on the branches of trees, and their bodies being cut open, the innocent offsprings were taken from them, and thrown to dogs and swine. And to increase the horrid scene, they would oblige the husband to be a spectator before he suffered himself. (See engravings.)

At the town of Lissenskeath they hanged above one hundred Scottish protestants, showing them no more mercy than they did to the English.

M'Guire going to the castle of that town, desired to speak with the governor, when being admitted, he immediately burnt the records of the county, which were kept there. He then demanded £1,000 of the governor, which having received, he immediately compelled him to hear mass, and to swear that he would continue so to do. And to complete his horrid barbarities, he ordered the wife and children of the governor to be hung up before his face; besides massacring at least one hundred of the inhabitants.

Upward of one thousand men, women, and children, were driven, in different companies, to Portendown bridge, which was broken in the middle, and there compelled to throw themselves into the water; and

such as attempted to reach the shore were knocked on the head.

In the same part of the country, at least four thousand persons were drowned in different places. The inhuman papists, after first stripping them, drove them like beasts to the spot fixed on for their destruction; and if any, through fatigue, or natural infirmities, were slack in their pace, they pricked them with their swords and pikes; and to strike a further terror on the multitude, they murdered some by the way. Many of these poor wretches, when thrown into the water, endeavored to save themselves by swimming to the shore; but their merciless persecutors prevented their endeavors taking effect, by shooting them in the water.

In one place one hundred and forty English, after being driven for many miles stark naked, and in the most severe weather, were all murdered on the same spot, some being hanged, others burnt, some shot, and many of them buried alive; and so cruel were their tormenters, that they would not suffer them to pray, before they robbed them of their miserable existence.

Other companies they took under pretence of safe-conduct, who, from that consideration, proceeded cheerfully on their journey; but when the treacherous papists had got them to a convenient spot, they butchered them all in the most cruel manner.

One hundred and fifteen men, women, and children, were conducted, by order of Sir Phelim O'Neal, to Portendown bridge, where they were all forced into the river, and drowned. One woman, named Campbell, finding no probability of escaping, suddenly clasped one of the chief of the papists in her arms, and held him so fast, that they were both drowned together.

In Killoman they massacred forty-eight families, among whom twenty-two were burnt together in one house. The rest were either hanged, shot, or drowned.

In Kilmore the inhabitants, which consisted of about two hundred families, all

fell victims to their rage. Some of them they sat in the stocks till they confessed where their money was ; after which they put them to death. The whole county was one common scene of butchery, and many thousands perished, in a short time, by sword, famine, fire, water, and all other the most cruel deaths, that rage and malice could invent.

These bloody villains showed so much favor to some as to despatch them immediately ; but they would by no means suffer them to pray. Others they imprisoned in filthy dungeons, putting heavy bolts on their legs, and keeping them there till they were starved to death.

At Casel they put all the protestants into a loathsome dungeon, where they kept them together, for several weeks, in the greatest misery. At length they were released, when some of them were barbarously mangled, and left on the highways to perish at leisure ; others were hanged, and some were buried in the ground upright, with their heads above the earth, the papists, to increase their misery, treating them with derision during their sufferings.

In the county of Antrim they murdered nine hundred and fifty-four protestants in one morning ; and afterward about twelve hundred more in that county.

At a town called Lisnegary, they forced twenty-four protestants into a house, and then setting fire to it, burned them together, counterfeiting their outcries in derision to others.

Among other acts of cruelty, they took two children belonging to an Englishwoman, and dashed out their brains before her face ; after which they threw the mother into a river, and she was drowned. They served many other children in the like manner, to the great affliction of their parents, and the disgrace of human nature.

In Kilkenny all the protestants, without exception, were put to death ; and some of them in so cruel a manner, as, perhaps, was never before thought of.

They beat an Englishwoman with such savage barbarity, that she had scarce a whole bone left ; after which they threw her into a ditch ; but not satisfied with this, they took her child, a girl about six years of age, and after ripping up its belly, threw it to its mother, there to languish till it perished.

They forced one man to go to mass, after which they ripped open his body, and in that manner left him. They sawed another asunder, cut the throat of his wife, and after having dashed out the brains of their child, an infant, threw it to the swine, who greedily devoured it.

After committing these, and many other horrid cruelties, they took the heads of seven protestants, and among them that of a pious minister, all which they fixed up at the market cross. They put a gag into the minister's mouth, then slit his cheeks to his ears, and laying a leaf of a bible before it, bid him preach, for his mouth was wide enough. They did several other things by way of derision, and expressed the greatest satisfaction at having thus murdered, and exposed the unhappy protestants.

It is impossible to conceive the pleasure these monsters took in exercising their cruelty, and to increase the misery of those who fell into their hands, when they butchered them they would say, "Your soul to the devil."

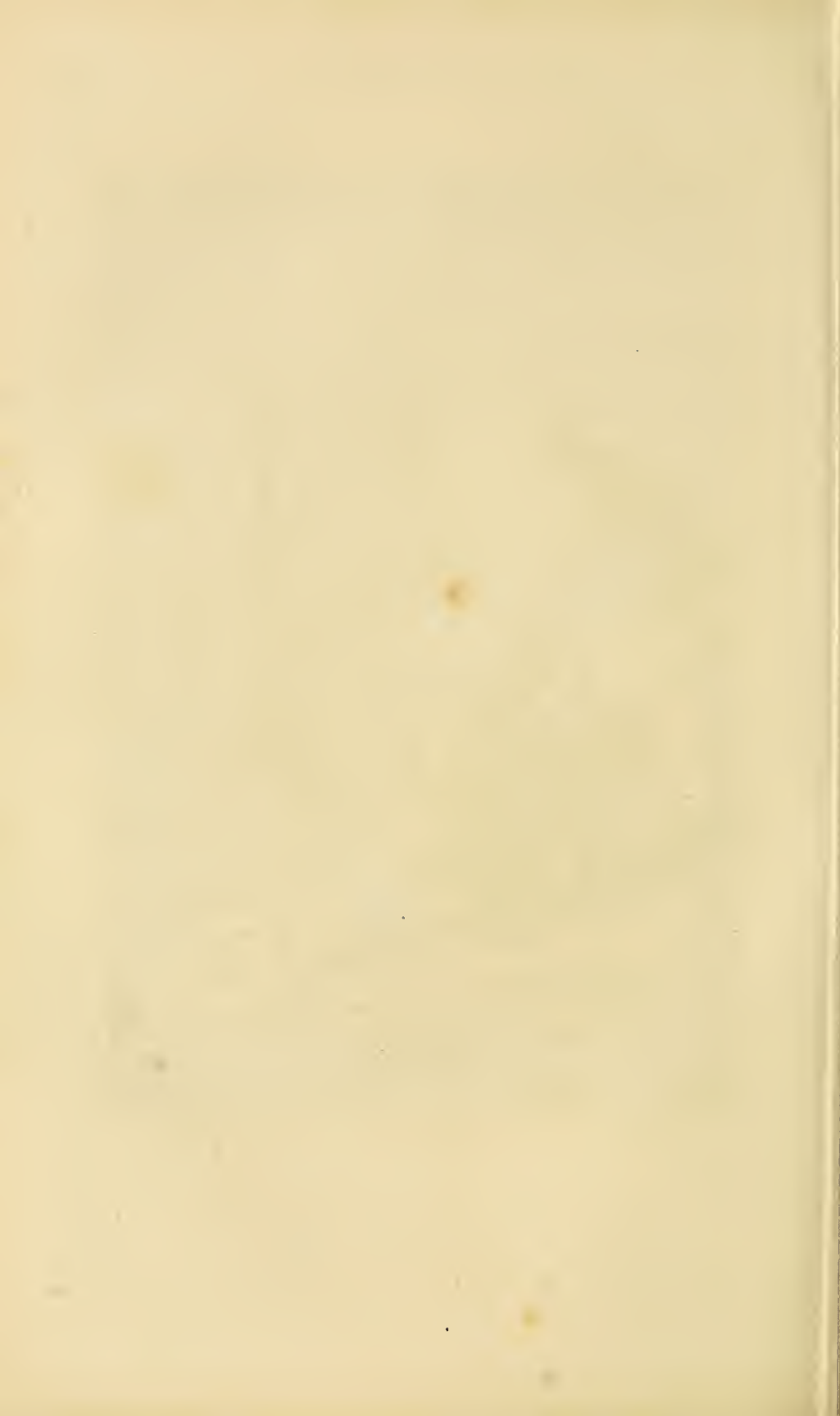
One of these miscreants would come into a house with his hands embued in blood, and boast that it was English blood, and that his sword had pricked the white skins of the protestants, even to the hilts.

When any one of them had killed a protestant, others would come and receive a gratification in cutting and mangling the body ; after which they left it exposed to be devoured by dogs ; and when they had slain a number of them they would boast, that the devil was beholden to them for sending so many souls to hell.

But it is no wonder they should thus treat the innocent Christians, when they



DRAGGING PROTESTANTS THROUGH BOGS IN IRELAND.—Page 237.



hesitated not to commit blasphemy against God, and his most holy word.

In one place they burnt two protestant bibles, and then said they had burnt hell-fire. In the church at Powerscourt, they burnt the pulpit, pews, chests, and bibles, belonging to it.

They took other bibles, and after wetting them with dirty water, dashed them in the faces of the protestants, saying, "We know you love a good lesson; here is an excellent one for you; come to-morrow, and you shall have as good a sermon as this."

Some of the protestants they dragged by the hair of their heads into the church, where they stripped and whipped them in the most cruel manner, telling them, at the same time, that "if they came to-morrow, they should hear the like sermon."

In Munster they put to death several ministers in the most shocking manner. One, in particular, they stripped stark naked, and driving him before them, pricked him with swords and darts till he fell down and expired.

In some places they plucked out the eyes, and cut off the hands of the protestants, and in that manner turned them into the fields, there to wander out a miserable existence.

They obliged many young men to force their aged parents to a river, where they were drowned: wives to assist in hanging their husbands; and mothers to cut the throats of their children.

In one place they compelled a young man to kill his father, and then immediately hanged him. In another they forced a woman to kill her husband, then obliged the son to kill her, and afterward shot him through the head.

At a place called Glaslow, a popish priest, with some others, prevailed on forty protestants to be reconciled to the church of Rome. They had no sooner done this, than they told them they were in a good faith, and that they would prevent their falling from it, and turning heretics, by sending them out of the world, which they did by immediately cutting their throats.

In the county of Tipperary upward of thirty protestants, men, women, and children, fell into the hands of the papists, who, after stripping them naked, murdered them with stones, pole-axes, swords, and other weapons.

In the county of Mayo, about sixty protestants, fifteen of whom were ministers, were, upon covenant, to be safely conducted to Galway, by one Edmund Burk and his soldiers: but that inhuman monster by the way drew his sword, as an intimation of his design to the rest, who immediately followed his example, and murdered the whole, some of whom they stabbed, others were run through the body with pikes, and several were drowned.

In Queen's county, great numbers of protestants were put to the most shocking deaths. Fifty or sixty were placed together in one house, which being set on fire, they all perished in the flames.

Many were stripped naked, and being fastened to horses by ropes placed round their middles, were dragged through bogs till they expired.

Some were hung by the feet to tenter-hooks driven into poles; and in that wretched posture left till they perished.

Others were fastened to the trunk of a tree, with a branch at top. Over this branch hung one arm, which principally supported the weight of the body; and one of the legs was turned up, and fastened to the trunk, while the other hung straight. And in this dreadful and uneasy posture did they remain, as long as life would permit, pleasing spectacles to their blood-thirsty persecutors. (See engraving.)

At Clownes 17 men were buried alive; and an Englishman, his wife, five children, and a servant maid, were all hung together, and afterward thrown into a ditch.

They hung many by the arms to branches of trees, with a weight to their feet; and others by the middle, in which postures they left them till they expired.

Several were hung on windmills, and before they were half dead, the barbarians

cut them in pieces with their swords. Others, both men, women, and children, they cut and hacked in various parts of their bodies, and left them wallowing in their blood, to perish where they fell. One poor woman they hung on a gibbet, with her child, an infant about a twelvemonth old, the latter of whom was hung by the neck with the hair of its mother's head, and in that manner finished its short but miserable existence.

In the county of Tyrone no less than 300 protestants were drowned in one day ; and many others were hanged, burned, and otherwise put to death.

Dr. Maxwell, rector of Tyrone, lived at this time near Armagh, and suffered greatly from these merciless savages. This clergyman, in his examination, taken upon oath before the king's commissioners, declared, that the Irish papists owned to him, that they had destroyed in one place, at Glynwood, 12,000 protestants, in their flight from the county of Armagh.

As the river Bann was not fordable, and the bridge broken down, the Irish forced thither, at different times, a great number of unarmed, defenceless protestants, and with pikes and swords violently thrust above 1,000 into the river, where they miserably perished.

Nor did the cathedral of Armagh escape the fury of these barbarians, it being maliciously set on fire by their leaders, and burnt to the ground. And to extirpate, if possible, the very race of those unhappy protestants, who lived in or near Armagh, the Irish first burnt all their houses, and then gathered together many hundreds of those innocent people, young and old, on pretence of allowing them a guard and safe-conduct to Coleraine ; when they treacherously fell on them by the way, and inhumanly murdered them.

The like horrid barbarities with those we have particularized, were practised on the wretched protestants in almost all parts of the kingdom ; and, when an estimate was afterward made of the number who were

sacrificed to gratify the diabolical souls of the papists, it amounted to 150,000. But it now remains that we proceed to the particulars that followed.

These desperate wretches, flushed and grown insolent with success (though attained by methods attended with such excessive barbarities as perhaps are not to be equalled), soon got possession of the castle of Newry, where the king's stores and ammunition were lodged ; and, with as little difficulty, made themselves masters of Dundalk. They afterward took the town of Ardee, where they murdered all the protestants, and then proceeded to Drogheda. The garrison of Drogheda was in no condition to sustain a siege ; notwithstanding which, as often as the Irish renewed their attacks, they were vigorously repulsed, by a very unequal number of the king's forces, and a few faithful protestant citizens, under Sir Henry Tichborne, the governor, assisted by the lord viscount Moore. The siege of Drogheda began on the 30th of November, 1641, and held till the 4th of March, 1642, when Sir Phelim O'Neal, and the Irish miscreants under him, were forced to retire.

In the meantime 10,000 troops were sent from Scotland to the relief of the remaining protestants in Ireland, which being properly divided into various part of the kingdom, happily suppressed the power of the Irish savages ; and the protestants, for several years, lived in tranquillity.

After James II. had abandoned England, he maintained a contest for sometime in Ireland, where he did all in his power to carry on that persecution which he had been happily prevented from persevering in, in England : accordingly, in a parliament held at Dublin, in the year 1689, great numbers of the protestant nobility, clergy, and gentry of Ireland, were attainted of high treason. The government of the kingdom was, at that time, invested in the earl of Tyconnel, a bigoted papist, and an inveterate enemy to the protestants. By his orders they were again persecuted in

various parts of the kingdom. The revenues of the city of Dublin were seized, and most of the churches converted into prisons. And had it not been for the resolution and uncommon bravery of the garrisons in the city of Londonderry, and the town of Inniskillen, there had not one place remained for refuge to the distressed protestants in the whole kingdom; but all must have been given up to King James and to the furious popish party that governed him.

The remarkable siege of Londonderry was opened on the 18th of April, 1689, by 20,000 papists, the flower of the Irish army. The city was not properly circumstanced to sustain a siege, the defenders consisting of a body of raw undisciplined protestants, who had fled thither for shelter, and half a regiment of Lord Mountjoy's disciplined soldiers, with the principal part of the inhabitants, making in all only 7,361 fighting men.

The besieged hoped, at first, that their stores of corn, and other necessities, would be sufficient; but by the continuance of the siege their wants increased; and these at last became so heavy, that, for a considerable time before the siege was raised, a pint of coarse barley, a small quantity of greens, a few spoonfuls of starch, with a very moderate portion of horse-flesh, were reckoned a week's provision for a soldier. And they were, at length, reduced to such extremities, that they devoured dogs, cats, and mice.

Their miseries increasing with the siege, many, through mere hunger and want, pined and languished away, or fell dead in the street; and it is remarkable, that when their long-expected succors arrived from England, they were upon the point of being reduced to this alternative, either to preserve their existence by eating each other, or attempting to fight their way through the Irish, which must have infallibly produced their destruction.

These succors were most happily brought by the ship Mountjoy, of Derry, and the Phoenix, of Coleraine, at which time they

had only nine lean horses left, with a pint of meal to each man. By hunger, and the fatigues of war, their 7,361 fighting men were reduced to 4,300, one fourth part of whom were rendered unserviceable.

As the calamities of the besieged were very great, so likewise were the terrors and sufferings of their protestants friends and relations; all of whom (even women and children) were forcibly driven from the country thirty miles round, and inhumanly reduced to the sad necessity of continuing some days and nights, without food or covering, before the walls of the town; and were thus exposed to the continual fire both of the Irish army from without, and the shot of their friends from within.

But the succors from England happily arriving, put an end to their affliction; and the siege was raised on the 31st of July, having been continued upward of three months.

The day before the siege of Londonderry was raised, the Inniskilleners engaged a body of 6,000 Irish Roman catholics, at Newton Butler, or Crown castle, of whom near 5,000 were slain. This, with the defeat at Londonderry, so much dispirited the papists, that they gave up all further attempts at that time to persecute the protestants.

In the year following, 1690, the Irish who had taken up arms in favor of James II., were totally defeated by William III.; and that monarch, before he left the country, reduced them to a state of subjection, in which they very long continued, at least so far as to refrain from open violence, although they were still insidiously engaged in increasing their power and influence; for, by a report made in the year 1731, it appeared, that a great number of ecclesiastics, had, in defiance of the laws, flocked into Ireland; that several convents had been opened by jesuits, monks, and friars; that many new and pompous mass-houses had been erected in the most conspicuous parts of their great cities, where there had not been any before; and that such swarms

of vagrant, immoral Romish priests had appeared, that the very papists themselves considered them as a burden.

But, notwithstanding all the arts of priest-craft, all the tumid and extravagant harangues of Hibernian orators, and the gross and wilful misrepresentations of their self-styled *liberal* abettors, the protestant religion now stands on a firmer basis in Ireland than it ever before did. The Irish, who formerly led an unsettled and roving life, in the woods, bogs, and mountains, and lived on the depredation of their neighbors; they who in the morning seized the prey, and at night divided the spoil, have, for many years past, become comparatively quiet and civilized. They taste the sweets of English society, and the advantages of civil government.

The heads of their clans, and the chiefs of the great Irish families, who cruelly oppressed and tyrannized over their vassals, are now dwindled, in a great measure, to nothing; and most of the ancient popish nobility and gentry of Ireland have renounced the Romish religion.

It is also to be hoped, that inestimable

benefits will arise from the establishment of protestant schools in various parts of the kingdom, in which the children of the Roman catholics are instructed in religion and literature, whereby the mist of ignorance is dispelled, which was the great source of the cruel transactions that have taken place, at different periods, in that kingdom; and this is sufficiently proved by the fact, that those parts of the country which have been disgraced by the most horrible outrages, are those in which the most profound ignorance and bigotry still prevail.

In order to preserve the protestant interest in Ireland upon a solid basis, it behooves all in whom power is invested to discharge their respective duties with the strictest assiduity and attention; tempering justice with mercy, and firmness with conciliation. They should endeavor rather to gain the hearts of the people by kindness than to enslave them by fear; and to show them that the ministers of the protestant religion are more estimable, instead of more powerful, than the Romish clergy. A single voluntary proselyte is worth a thousand converts to "the holy text of pike and gun."

POPISH CRUELITIES IN MEXICO AND SOUTH AMERICA.



HE bloody tenets of the Roman catholic persuasion, and the cruel dispositions of the votaries of that church, can not be more amply displayed, or truly

depicted, than by giving an authentic and simple narrative of the horrid barbarities exercised by the Spaniards on the innocent and unoffending inhabitants of America. Indeed, the barbarities were such, that they would scarcely seem credible from their enormity, and the victims so many, that they would startle belief by their numbers, if the facts were not indisputably ascertained, and the circumstances admitted by

their own writers, some of whom have even glorified in their inhumanity, and, as Roman catholics, deemed those atrocious actions meritorious, which would make a protestant shudder to relate, so that we may well exclaim with the poet:—

"Bigots will draw, wherever popery reigns,
The streaming blood from pious martyr's veins;
Alike in Europe, or the eastern parts,
Their cruel tortures, and infernal arts,
Alike in polished, or unpolished climes,
Their superstition, prejudice, and crimes.
The murders, Lisbon or Madrid can show,
Are matched in Goa, and in Mexico;
While Romish malice bears triumphant sway,
To cloud the splendor of the gospel day;
While barbarous men with truth and sense at strife,
Deprive the just and innocent of life."

The Spanish historians in general, and most of the theological writers admit, that

the Spaniards were guilty of the barbarities of which they are accused. Indeed, the whole is amply displayed by a writer, who had the most authentic authority for all he asserts, and was an eye-witness of many of the cruelties he describes. The person alluded to is the celebrated Bartholomeo de las Casas, bishop of Chiapa, a town and province of Mexico, or New Spain. A portrait of this famous prelate is thus drawn by an able French writer: "The celebrated Bartholomeo de las Casas was a virtuous ecclesiastic, whom the desire of converting infidels had invited into America. He possessed most of the talents which form the truly apostolic man; a strong zeal, an ardent charity, a perfect disinterestedness, an irreproachable purity of manners, and a robust constitution, which enabled him to undergo the greatest fatigues. His enemies could reproach him with nothing but a too great vivacity of temper; but then his virtue, his understanding, and the singular talents by which he won the confidence of the Americans, made him a very respectable character." From this prelate's writings, who was a Roman catholic, and consequently can not be supposed to speak, with prejudice against those of his own persuasion, and some other authentic materials, we shall select the ensuing particulars.

The West Indies, and the vast continent of America, were discovered by Columbus, in 1492. This distinguished commander landed first in the large island of St. Domingo, or Hispaniola, which was at that time exceedingly populous; but this population was of very little consequence, the inoffensive inhabitants being murdered by multitudes, as soon as the Spaniards gained a permanent footing in the island. Blind superstition, bloody bigotry, and craving avarice, rendered that, in the course of years, a dismal desert, which, at the arrival of the Spaniards, seemed to appear as an earthly paradise; so that at present there is scarce a remnant of the ancient natives remaining

In justice, however, to the great commander who conducted the expedition, it is necessary to observe, that historians admit, "When Christopher Columbus sat out upon his discovery, under Ferdinand and Isabella, king and queen of Spain, he was exhorted to behave with all possible humanity toward such nations as he might arrive among; and that he complied exactly with those instructions, but was ill seconded by his companions. Most of these were men, who being voluntary exiles from their native country, hoped thereby to escape the punishment justly due to their crimes, and who, at the hazard of dying an honorable death, thirsted after the riches of the New World."

Columbus first landed in a place, to which he thought proper to give the appellation of Port Royal. The neighborhood, or district, to which this spot appertained, or belonged, was governed by a powerful cacique, or chief, called Guacanaric. This prince appeared serene in his air, affable in his manner, and mild in his disposition; and his subjects, though greatly surprised at the first appearance of the Spaniards, soon contracted a great familiarity with, and gave them ample demonstrations of their hospitable tempers.

The avarice of the Spaniards soon becoming conspicuous, and their thirst after gold appearing to the natives, they readily parted from their golden trinkets, bracelets, &c., to the Spaniards, in exchange for a few glass beads, or brass bells, or some other such inconsiderable baubles.

The opinion entertained by the Hispaniolans of the Spaniards who visited them, was rather romantic; for they looked upon them to be descended from heaven, and to have a command of the elements. This exalted idea of their new guests occasioned them to imitate all their actions, and to copy every ceremony they saw the Spaniards perform, without having the least conception of its meaning.

While this good correspondence lasted, Columbus's ship foundered in a storm, and

consequently himself and his crew were at the mercy of the Hispaniolans. The friendly cacique, however, administered every consolation in his power, sent canoes to succor the ship, and attended in person, that his subjects might not plunder it. He built warehouses by the sea-side to secure the goods, was so much affected that he shed tears at the Spaniards' loss, and even offered Columbus his whole possessions, if he would remain in that country.

A caraval, or galley, having escaped the storm, Columbus determined to venture in that to Spain, in order to give an account of his discovery. He, therefore, thanked the cacique, told him he must return to Spain, but that he would leave part of his countrymen with him.

On this intimation the cacique built a commodious house for the residence of his guests, and, with the wrecks of the ship, raised them a kind of fort, which he further secured by sinking a ditch round it. In this fort, Columbus, at his departure for Spain, left behind him forty men, a gunner, a carpenter, a surgeon, a few field-pieces, and a quantity of ammunition.

The command was given to Diego Doranna, and strict orders left to behave well to the natives.

Columbus, however, was no sooner departed, than the Spaniards left behind totally changed their conduct, and became at once robbers and libertines, plundering the natives of their wealth upon every occasion, debauching their wives and daughters, and acting with such an excess of barbarous rapacity, that they soon changed those sincerest of friends into the bitterest of enemies. Guacanaric, that tender and humane cacique, expostulated in vain with the Spaniards, on the impropriety and cruelty of their practices: they laughed at his remonstrances, rejected his advice, and still continued their depredations.

At length they became so bold, that a party of the Spaniards went armed from the fort, attacked a neighboring district, carrying off a great deal of plunder, and,

among other things, several women. This outrage, however, did not go unpunished, for the cacique of the country so ravaged, whose name was Caunabo, inspired with indignation at their behavior, attacked them in their retreat, recovered the women and spoils, and cut the invaders to pieces.

Flushed with this success, Caunabo proceeded immediately to the fort, which was only defended by a few Spaniards. He invested it with the soldiers under his command, but the Spaniards defended themselves with such bravery, that the natives were repulsed. This determined Caunabo to act by stratagem; he, accordingly, withdrew his army in the daytime, and sent a chosen detached body in the night, who, swimming across the ditch, set fire to the fort, which was entirely consumed, together with the Spaniards. It is here requisite to mention, that a few days before the fort was burnt, the cacique, Guacanaric, still friendly to the Spaniards, attempted to relieve the place; but Caunabo, having a superior army, engaged, and defeated him.

Soon after these transactions, Columbus returned from Spain with a strong force, and a powerful fleet. With prudent management things might have been happily adjusted, but this fleet was manned by the refuse of all the prisons in Spain, by wretches without principles, feelings, or humanity, and officered by persons of a most mercenary disposition: so that Columbus could not act agreeable to the dictates of his own heart, without hazarding a mutiny.

Under pretence of revenging the deaths of those Spaniards who had been killed during the absence of Columbus, the newcomers began to ravage and plunder the country, concealing their avarice and cruelty under the pretended mask of a generous resentment.

"Thus, by their artifices, hiding shame,
And, under vices, stealing virtue's name."

A desperate war was kindled, and carried on with the most bloody barbarity, for the space of three years, without intermis-

sion. The natives had numbers and courage: the Spaniards, though inferior in numbers, had equal courage, greater discipline, and the invincible assistance of firearms. Urged by avarice, and prompted by cruelty, they spared neither age nor sex.

Six caciques, or sovereign princes, brought their forces into the field to oppose these invaders. Their endeavors were, however, in vain; the skill, discipline, and firearms of the Spaniards still prevailed, and the Hispaniolan caciques were glad to agree to a cessation of hostilities, which was chiefly brought about by the good offices of Guacanaric, who still continued firm in his attachment to the Spaniards, and had accompanied them in all their expeditions.

Notwithstanding the truce, the Spaniards continued their rapacious depredations as before, and put to death the natives wherever they met them. The repeated murders of the poor natives, and the endless persecutions and violence of the Spaniards, at length determined the caciques, and principal people, not to suffer any more maize, or Indian corn, and manioc, a root of which bread is made, to be planted, thinking thus to starve out their tyrants, while they retired with their people to the woods and mountains.

The Spaniards, however, had corn of their own to sow, and were well supplied with provisions from Europe, so that they felt but little inconvenience from this resolution of the natives, whom they pursued to their recesses, and penetrated into places before judged inaccessible: till being harassed from mountain to mountain, and wood to wood, more perished by fatigue and hunger than by the sword and firearms.

In this lamentable situation the remnant thought proper to submit, and were treated with the most inhuman rigor.

Ferdinand, king of Spain, indeed, sent orders to treat the natives with all possible humanity, and to make converts of them by the mildest means; but these orders were neglected, through the avaricious barbarity

of his subjects; and even in his own council some bigoted papists proposed to enslave the people entirely, and to divide them among the Spaniards, who should employ them to work in the mines, or otherwise, as they might think proper. The pretence of endeavoring to establish the Romish religion made the groundwork of this project; the promoters of it insinuating, that the natives would never be prevailed upon to become good catholics, so long as they should be permitted to exercise their superstitions, and escape a salutary violence. At the same time it was urged that this would be of the highest advantage in a political view, as the natives, by being thus shackled, would be no longer able to rebel. This matter was argued at the court of Spain, and at length it was inhumanly agreed upon, that the natives of Hispaniola should be divided among the conquerors, and become their slaves.

At the time of the division of the natives, those unhappy people were reduced to the number of sixty thousand, and these being ruled with a rod of iron, and barbarously persecuted by their inhuman masters, were, in the space of only five years, diminished to fourteen thousand: so that allowing one thousand for natural deaths during that time, forty-five thousand fell martyrs to others' cruelty, and their own anguish.

The inhumanity of these transactions raised at once the indignation, and excited the compassion, of that elegant writer, and humane prelate, the celebrated Bartholomeo de las Casas, who, full of horror at what he had seen, took shipping for Europe, and repaired to the court of Spain, where he made a just and candid representation of the whole affair, and pleaded strongly in favor of the poor natives of Hispaniola.

This worthy gentleman was opposed at the Spanish court by some of those mercenary wretches who were partly proprietors of the conquered lands, and consequently of the enslaved natives on them. He, however, continued assiduous in his endeavors, and indefatigable in his labors to

effect his point. Urged by a most benevolent spirit, he passed several times backward and forward, from Europe to America, and from America to Europe : in both places, however, he met with strong opposition ; in Europe from the king's council, and in Hispaniola from a council called the council of the Indies.

These impediments determined the worthy prelate, Las Casas, to lay the whole matter before Prince Charles (afterward the renowned emperor, Charles V.), and who, at this time, was, in right of the queen, his mother, governor of the new-discovered countries. The bishop of Darien, or Spanish Terra Firma, was employed by the enslavers of the poor natives (a practice at that time general throughout all the West Indies), to oppose Las Casas. As the bishop of Darien was a man of a disposition totally contrary to that worthy and humane prelate, he did all he could to prevent his success. The prince, however, determined to hear both parties, and named a day for the matter to be solemnly argued before him.

At the time appointed, the prince being seated on a kind of throne, and the proper attendants and officers present, the bishop of Darien was ordered to deliver his sentiments, and explain his motives for wishing to continue the slavery of the native Americans ; when that dissembling, artful, and inhuman prelate, addressed himself thus to the prince :—

“ Most August Prince,

“ It is very extraordinary that a point should still be argued, which hath been so frequently decided in the councils of the catholic kings, your august ancestors. Doubtless, the sole reason why the Americans have at last been treated with so much severity, is from a mature reflection on their dispositions and manners. Need I set before you the treacheries and rebellions of the worthless Hispaniolans ? Was there a possibility of ever reducing them except by violent methods ? Have they not set every engine to work to destroy their mas-

ters, in hopes thereby to free them from their new government ? If we allow freedom to these barbarians, it will be giving up the conquest of America, and all the advantages to be expected from it ? But wherefore should any one find fault with their being made slaves ? Do not those who conquer barbarous nations reduce them to a state of captivity ? And is not this the privilege of the victors ? Did not the Greeks and Romans often treat thus the rude people whom they subdued by force of arms ? If ever any nation merited harsh treatment, it must be these Americans, who resemble brutes more than rational creatures ! How shocking are their crimes, at which nature herself blushes ! Do we discover the least traces of reason in them ? Do they follow any other laws than those of their brutal passions ? But it will be objected, that their insensibility and savage disposition prevent their embracing our religion ; but what do we lose by this ? We want to make Christians of those who are scarce human creatures. Let our missionaries declare what fruit they have reaped by their labors, and how many of these people are sincere proselytes. But here it will be objected, that the Hispaniolans are souls for whom our blessed Savior died on the cross : I grant it, and God forbid that I should desire to have them abandoned. Eternally be praised the zeal of our pious monarch, for winning over these infidels to Christ. But then I affirm that the most effectual way of doing this, will be by enslaving them ; and I add, that this is the only method that can be employed.

“ Being so ignorant, stupid, and vicious, will it ever be possible to instil into their minds the necessary knowledge, except by keeping them in perpetual bondage ? Equally desirous of renouncing the Christian religion, as of embracing it, they often, a moment after their baptism, return to their native superstitions.”

The bishop of Darien having concluded his sophistical and fallacious harangue,

Bartholomeo de las Casas rose, and made the following reply :—

“ILLUSTRIOUS PRINCE : I was one of the first who went to America, when it was discovered under the reign of the invincible monarchs Ferdinand and Isabella, your majesty’s predecessors. Neither curiosity nor interest prompted me to undertake so long and dangerous a voyage, the saving of the souls of heathens being my sole object. Why was I not allowed to labor as assiduously as the ample harvest required ? Why was I not permitted, even at the expense of my blood, to ransom so many thousand souls, who fell unhappy victims to avarice or lust ? Some would persuade us that barbarous executions were necessary, in order to punish or check the rebellion of the Americans : but let us inquire to whom they are owing. Did not these nations receive the Spaniards, who came among them, with gentleness and humanity ? Did they not show more joy in proportion, in lavishing treasures upon them, than the Spaniards did greediness in receiving them ? But our avarice was not yet satiated : though they gave up to us their lands, their settlements, and their riches, we also would tear from them their wives, their children, and their liberties. Could we imagine them so miserable as not to show any resentment, though we hanged and burnt them ?

“To blacken these unhappy people, their enemies assert, that they are scarce human creatures : but it is we who ought to blush, for having been less men, and more barbarous than they. What have they done ? only defended themselves when attacked, and repulsed injuries and violence by force of arms. Despair always furnishes those who are drove to the last extremity with weapons ; but the Romans are instanced to give a sanction to our enslaving these nations. The person who speaks thus is a Christian, and a bishop. Is this gospel ? What right have we to enslave a people who were born free, and whom we disturbed, though they never offended us ? If they must be

our vassals, even let them be so ; the law of the conqueror indeed authorizes thus ; but then what have they done to deserve slavery ? He adds, that they are stupid, brutal, and addicted to vices of every kind ; but is this to be wondered at ? Can better things be expected from a nation deprived of gospel light ? Let us pity, but not oppress them ; let us endeavor to instruct, enlighten, and reform them ; let us discipline, but not plunge them into despair. All this time religion is used as a cloak to cover such crying acts of injustice. How ! shall chains be the first fruits which these people reap from the gospel ? But will it be possible for us to inspire them with a love for its dictates, now they are so envenomed by hatred, and exasperated at their being dispossessed of that invaluable blessing, LIBERTY ? Did the apostles employ such methods in their conversion of the gentiles ? They themselves submitted to chains, but loaded no man with them ; Christ came to free, not to enslave us ; submission to the faith he left us ought to be a voluntary act, and should be propagated by persuasion, gentleness, and reason ; violence and force will make hypocrites only, but never true worshippers.

“Permit me now to ask the bishop, whether the Americans, since their being enslaved, have discovered a stronger desire to become Christians ? Whether their several masters have endeavored to dispel their ignorance, by pouring instruction into their minds ? And what advantage have either religion or the state reaped, from this distribution of the slaves ? At my first arrival in Hispaniola, it contained millions of inhabitants, and there now remain scarce an hundredth part of them.

“Thousands have perished by want, fatigue, merciless punishments, cruelty, and barbarity : these men are murdered in sport ; they are dragged into dreadful caverns, and there denied the light of the skies, and that of the gospel. If the blood unjustly shed of one man only, calls loudly for vengeance, how strong must be the

cry of that of so many unhappy creatures, which is shedding daily? I therefore humbly implore your highness's clemency, for subjects so unjustly oppressed, and take the liberty to declare, that if you do not afford them the relief in your power, heaven will, one day, call you to an account for the numberless acts of cruelty which you might have prevented."

Prince Charles highly applauded the good bishop's zeal, and promised to redress the grievances complained of. His promise, however, appeared to be that of a courtier, rather than of a generous prince; for he totally forgot to perform: so that the poor Hispaniolans dwindled away beneath oppression and barbarity, or if they fled to the woods or mountains, were hunted and destroyed like wild beasts.

While the poor people of Hispaniola were thus oppressed, the Spaniards revelled in luxuries, and lived in the utmost splendor, till the mines were drained of their treasures, and most of the natives were worn out by working them, or had fallen martyrs to the cruelty of their tyrants.

The natives of Guatemala, a country of America, were used with similar barbarity. As these people were exceedingly numerous, viz., at the rate of a thousand to one with respect to the Spaniards who settled there, the latter, for fear they should grow too powerful, refused them the use of any weapons, more particularly their bows and arrows, in the use of which they were very expert.

The natives were formerly active and valiant, but from ill-usage and oppression grew slothful, and so dispirited, that they not only trembled at the sight of firearms, but even at the very looks of a Spaniard. Some were so plunged in despair, that after returning home from laboring hard for their cruel task-masters, and receiving only contemptuous language and stripes for their pains, they have sunk down in their cabins, with a full resolution to prefer death to such slavery; and, in the bitterness of their

anguish, have refused all sustenance till they perished.

If an American attempted to run away, he was brought, if caught, to the next market-place, and there scourged almost to death; but if an American made a complaint against a Spaniard, it was not attended to in the least.

In every respect the Spaniards treated these miserable sons of bondage with the greatest barbarity.

Many of the Spanish writers confess, that their tyrannical countrymen were frequently mean enough to steal the tools and implements of the poor natives, in order to deduct half their week's scanty allowance of provisions for restoring them.

Some let them out to work to other masters, who never failed to make them earn what they paid for their hire. Others were let out to travellers, who harassed them in long journies, and through rugged ways, with heavy burdens on their backs, till they frequently fainted, and sometimes expired on the road; for the life of the native was not in the least considered, if the person who hired him made satisfaction to his master.

Many were compelled to carry burdens of an enormous weight for three days together: the load was fastened to their head and shoulders by means of a leather strap, which crossed the forehead, and the pressure of which frequently made the blood to gush from the eyes and nostrils, and leave a frightful scar in the forehead. With such loads they travelled barefooted through all kinds of roads, and in all seasons.

By repeated barbarities, and the most execrable cruelties, the vindictive and merciless Spaniards not only depopulated Hispaniola, Porto-Rico, Cuba, Jamaica, and the Bahama islands, but destroyed above twelve millions of souls upon the continent of America, in the space of forty years.

The cruel methods by which they massacred and butchered the poor natives, were innumerable, and of the most diabolical nature.

Incredible as the following circumstances may appear, they are as well authenticated as any facts that ever were delivered by the pen of history, and are even attested by many of the Roman catholic missionaries themselves, as well as by the before-mentioned Bartholomeo de las Cases, viz:—

1. The Spaniards stripped a large and very populous town of all its inhabitants, whom they drove to the mines, leaving all the children behind them, without the least idea of providing for their subsistence, by which inhuman proceeding six thousand helpless infants perished.

2. As the Spaniards were marching toward a large town, the inhabitants came out to meet them with refreshments, notwithstanding which they fell upon these defenceless people, and put them all indiscriminately to the sword.

3. A Spanish officer, having three hundred Americans allotted to him as slaves, he, in only three months, killed two hundred and sixty of them, by excessive labor, and hard living, in the mines.

4. A Spanish commander, in 1514, destroyed all the inhabitants of a tract of land of above five hundred miles in length.

5. An officer, under the above commander, murdered above two thousand persons in one expedition.

Whenever the people of any town had the reputation of being rich, an order was immediately sent, that every person in it should turn Roman catholic: if this was not directly complied with, the town was instantly plundered, and the inhabitants murdered; and if it was complied with, a pretence was soon after made to strip the inhabitants of their wealth.

One of the Spanish governors seized upon a very worthy and amiable Indian prince, and in order to extort from him where his treasures were concealed, caused his feet to be burnt till the marrow dropped from his bones, and he expired through the extremity of the torments he underwent.

In the interval, between the years 1514 and 1522, the governor of Terra Firma

put to death, and destroyed, eight hundred thousand of the inhabitants of that country.

Between the years 1523 and 1533, five hundred thousand natives of Nicaragua were transported to Peru, where they all perished by incessant labor in the mines.

In the space of twelve years, from the first landing of Cortez on the continent of America, to the entire reduction of the populous empire of Mexico, the amazing number of four millions of Mexicans perished, through the unparalleled barbarity of the Spaniards. To come to particulars, the city of Cholula consisted of thirty thousand houses, by which its great population may be imagined. The Spaniards seized on all the inhabitants, who refusing to turn Roman catholics, as they did not know the meaning of the religion they were ordered to embrace, the Spaniards put them all to death, cutting to pieces the lower sort of people, and burning those of distinction.

Pedro de Alvarado, one of the officers under the command of Cortez, laid waste a whole province, and committed innumerable murders and barbarities on the poor defenceless natives.

In the province of Honduras, near two millions of the natives perished, the Spaniards setting fire to the towns, and burning the inhabitants in their houses.

Sometimes the Spaniards spared the handsomest American women, not through motives of humanity, but merely to gratify their lusts, or make them domestic drudges. Exasperated at the cruelties exercised on them, some of the Mexicans dug pits across the public roads, in which they set sharp stakes, and then covered them slightly over so artfully, that the danger could not be perceived. A few of the Spanish horse falling into these holes, the Spaniards were so enraged, that they seized a great number of the natives, filled the pits with them, and buried them alive.

One of the Spanish commanders, in a few years, destroyed eight thousand Mexicans, by half starving them, and making them work hard, to build him a superb

palace, and lay out elegant gardens to it. Twenty thousand of the natives being employed to carry the baggage of the Spaniards upon an expedition, all except two hundred were harassed to death by their cruel masters, before the return of the troops.

The governor of Jucatan, in 1526, not finding any gold in that province, seized upon a great number of the inhabitants, and sold them for slaves, to make amends for his disappointment. To account for these cruelties, the Spaniards absurdly alledged: "That the inhuman butcheries formerly committed by the Americans, in sacrificing so many rational creatures to their wicked idols, was a sufficient warrant to justify those who should divest them of their country."—"But (says an intelligent writer) the same argument might, with much greater reason, be urged against the Spaniards themselves, who sacrificed so many millions of Indians to their darling idol, gold."

The Spanish officers, upon their first entering into any country, or province, began their operations by summoning the people to submit to the pope, and the king of Spain, and to turn Roman catholics. The people, not knowing who the pope and the king of Spain were, not understanding

what was meant by the Roman catholic persuasion, very naturally refused. The refusal was immediately made a handle of by the Spaniards, who thereupon seized their persons, plundered the houses, ransacked the temples, murdered many of the inhabitants, and enslaved the rest.

Romish missionaries have been continually sent to America, not so much (in reality) to propagate religion, as to aggrandize the papal power; for, on the first discovery of America, the pope invested the kings of Spain with the sovereignty of it, under the title of the *royal patrimony*, upon condition that the catholic monarchs should maintain a multitude of priests, friars, jesuits, &c., in America, to fascinate the people, and advance the power and authority of the Roman pontiffs.

Multitudes of secular priests in South America, live with all the splendor of men of the greatest opulence.

In some towns they have had such power as frequently to reverse the sentence of the civil magistrate, whether it related to fines, imprisonment, whipping, or death; and if the civil magistrates appeared in the least refractory, these ecclesiastical tyrants would imprison them for contempt of the church.

JUDGMENTS OF GOD ON PERSECUTORS.



THOUGH the Omnipotent, through his mercy and justice, does not always punish in this world those who have, in the most flagrant manner, offended his holy ordinances, but reserves to himself their punishment in a future state; yet the numerous instances that might be brought, where it has, even in this life, pleased his divine will to show us his terrible judgments on such offenders, may serve to deter us, by these dreadful examples of his

Almighty displeasure, from such actions as our consciences tell us must certainly offend his holy laws.

In scarcely any instance has this been more remarkably conspicuous, than the punishments he has thought proper to inflict on those who have been the persecutors of his children in holiness and truth. Many examples may be produced from history, both sacred and profane, of all ages, some of the most distinguished of which we shall lay before our readers.

The examples of this kind to be deduced

from the Holy Scriptures, as of Pharaoh, Saul, Jezebel, with many others in the Old Testament, and of Herod, Judas, Pilate, &c., in the New, are, we trust, so generally known in this Christian country, as not to need particularizing.

Waving, therefore, a further mention of the sacred histories, we shall examine the profane. In the Roman history, what can be more striking on this subject than the miserable end of the emperor Nero, that bitter persecutor of Christianity, whose agonies were so great, from the shocking barbarity with which he was treated, even by his own subjects, that he, in vain, implored to be eased by death from his sufferings; and when he could find neither friend nor enemy to grant even this request, he added the crime of suicide to his enormous vices, and, unlamented, perished by his own hand.

The two emperors, Diocletian and Maximian, rigid enemies to the Christian faith, after abdicating, through vexatious circumstances, their thrones, both died unhappily: the latter, in particular, in his attempting to restore himself, unnaturally falling by the means of his own son Maxentius, who likewise came to as untimely an end as his parent, being drowned, in the prime of his life, and the very meridian of his sins and impieties.

The example of the emperor Maximinus, another persecutor of Christ's church, deserves recital. Soon after his setting forth his impious decrees against the unoffending Christians, which were engraved in brass, he was, by the just judgment of the Most High, afflicted with a dreadful and unnatural disease, having lice, and other shocking vermin, crawling from his very entrails, in so terrible a manner, as to render abortive every method to afford him relief; and attended with so horrid a putrescent stench, that for several days before his death no person would hazard their lives to give him the least assistance.

To leave the Roman history, and turn our eyes on transactions nearer the present

period, let us take notice of the hand of God on Sigismund, emperor of Germany, for his unjustifiable treatment of John Huss, and Jerome of Prague. After the martyrdom of those eminent lights of the reformation, by his orders, nothing he took in hand succeeded, but a series of the most unhappy events attended him and his family, which, in one generation, became extinct: he, in his wars, was ever the loser; and his empress Barbara turned out so infamously lewd, as to be a lasting infamy to her family, and disgrace to her sex.

In the reign of Henry II. of France, the Chancellor Oliver, who, at the instigation of Cardinal Lorraine, brother to that implacable enemy of the gospel the duke of Guise, had stretched the authority of the laws to bring many worthy persons to utter destruction, for their adherence to the truth: this unjust judge, being struck with great remorse and self-conviction of his misdeeds, fell sick, and so great were the horrors of his tormented conscience for his cruel decrees against the righteous, that he could not rest day or night, for the torture of his wounded mind, but shortly expired, horribly shrieking out with a loud cry, in his last moments: "Oh! cardinal, thou wilt make us all to be damned," with which words he gave up the ghost.

Neither did the cardinal himself, nor his brother the duke of Guise, long triumph in the success of their bloody machinations, as the former shortly after died, and the latter fell a sacrifice to the daggers of his exasperated countrymen.

Hoimeister, an arch papist, and a chief pillar of the pope's anti-christian doctrine, as he was proceeding on his journey to Ratisbon, to be present at a council held there, and to defend the Roman superstitions against the defenders of Christ's gospel, was prevented from executing his impious purpose, being suddenly seized in his progress, near the city of Ulmes, with an extreme illness, of which he almost instantly expired, in great agonies, crying out in the most horrid manner.

The following tragedy, which happened in the university of Louvaine, will likewise exemplify our subject: a learned person in the above seminary, who was reader of divinity to the monks of St. Gertrude, and had violently maintained the corrupt errors of popery, at length, falling extremely ill, and perceiving no hopes of recovery, he regretted, with the greatest perturbation of mind, his manifold sins, but more particularly his having so warmly espoused the cause of idolatry, &c., in opposition to the divine truths of the gospel; an offence, he said, of so heinous a nature, as to be too great to expect God's pardon. Continually repeating this terrible expression, he expired in all the horrors of desperation.

Jacob Latomus, who was president of a college at Louvaine, is another instance of the dreadful judgments of God, on persons offending against his most holy word. Latomus went to Brussels, to make a long oration against the reformed religion, and to vindicate popery, which he did before the emperor; but so little to the purpose, as to verify the common observation, that a bad advocate does much more *harm* than *good* to any cause. The Romish clergy, and indeed the whole court, seem to have been of this opinion, as he returned to Louvaine, despised and ridiculed by those, who plainly saw he had vainly attempted to defend a train of absurdities, which required the utmost sophistry to vindicate; and whether it might proceed from the mortification he felt, at the indifferent reception his pious falsehoods met with at Brussels, or whether his own conscience plainly pointed out to him his impious conduct (the latter, indeed, seems to be more probably the case) he, very soon after his return, fell into an open fury of madness, at the very instant he was giving his public lectures, and was forced to be conveyed, raving with lunacy, to a close room, and fastened down therein; and from that period to his last breath, his whole cry was, that "he was damned, and rejected of God, and that there was no hope of salva-

tion for him, because he had, against the positive conviction of his own conscience, withstood the truth of God, and Christ's holy word;" and thus shortly ended his wretched life, with all the violence of the most furious insanity.

A Dominican friar, of Munster, as he was inveighing in the pulpit against the protestant religion, which was then springing up, was suddenly struck with a flash of lightning, which immediately deprived him of life.

A popish gentleman in Germany, hearing one of the reformed sing: "*Our only hold or fortress is our God;*" immediately answered: "*I will help to shoot against thy stay, or fortress, or else I will not live;*" and within three days he expired, without the least signs of repentance.

Ponchet, archbishop of Tours, made application to have a court erected, called *Chamber Ardent*, wherein to condemn the protestants to the flames; but soon after obtaining permission to execute his cruel intentions, he was struck with a disease, called the Fire of God, which began at his feet, and ascended upward with so tormenting a burning, that he was obliged to have one member cut off after another, and thus miserably ended his days.

In the history of Switzerland is a memorable incident of the divine justice on popish perfidy, and unjust barbarity. A consul of that republic, an inveterate enemy to the reformed, being a man of immense fortune, purposing to erect a magnificent edifice, to convey the dignity of his family to posterity, was assiduously diligent to procure the most ingenious artificers, in every department, to conduce thereunto. Among others, being informed that at the city of Trent resided a most singular excellent carver, named John, he was very desirous of procuring the assistance of his ingenuity, to the decoration of his intended mansion. But an obstacle occurred that seemed, for a time, to prevent his purposed intention. John was a man, who, to his other excellent qualities, added

the most sincere and immovable attachment to the purity of the gospel, and truly commendable abhorrence of popish idolatry; and well knowing the character of the consul to be that of one of the blindest bigots to his superstition, very prudently, for a time, refused to put his personal safety in the hands of those, whose religion adopts the infamous maxim, to hold no faith with those they choose to denominate heretics; and honestly and ingenuously declaring, that as he could not behold the impious idolatry which the people of the consul's city were so addicted to, but with contempt, and as any token of that contempt might be the utter destruction of him, he rather chose to decline the advantageous offers made him, than to accept of them at the hazard of his life.

These motives, for a time, induced him to resist the tempting proffers to engage in this business; but, at length, overcome by the deluding offers, and solemn promises of unlimited protection made him, as to his faith, this unhappy victim of papal treachery consented to give his assistance on this occasion, and accordingly repaired to the consul's house, to exert his ingenuity in the embellishment thereof.

But what indignation must it create in the mind of every good man, to reflect on the barbarous return made to this worthy sufferer for the truth, who, after having finished his performance with the greatest skill and ingenuity, instead of receiving the recompense due to his great merit and industry, was, by this infamous consul, accused of having spoken irreverently of the Romish faith, and under that pretext, by him cruelly condemned to be beheaded, which barbarous sentence was accordingly executed, but not till the much-injured martyr, naturally shocked at the inhumanity and treachery of the villanous consul, had, with a most affecting and solemn delivery, made a noble speech, reciting the treacherous conduct of his detestable betrayer, and concluding with citing him to appear, within three days, at the tribunal of the Most

High, to answer for the unjust murder he was about to commit. The consul, though at that time in perfect health, and in the bloom of youth, suddenly dropped dead on the third day after this pious martyr had (by his wickedness) been thus barbarously sacrificed. A detestable proof of the little regard to be paid by protestants to the faithless asseverations of catholics in general, who never scruple violating the most solemn engagements to promote, what they term, the service of the holy mother-church!

Thus having presented our readers with some remarkable instances of supernatural justice, and divine retaliation, in foreign nations, we shall next proceed to lay before them such examples of a similar nature, that have occurred, at different periods, in the history of England.

That furious destroyer of God's children in purity, the bigoted Mary, found but little comfort during the short space she disgraced the British throne, by embruining her merciless hands in the blood of so many of her truly protestant subjects, as the people of that realm had great reason to rejoice at the conclusion of a reign, diametrically the contrary of what is always wished to attend the reigns of good princes, viz., to be long and happy, hers being equally unsuccessful, and of short duration. Disappointed of almost every purpose, and mortified with a train of events the most contrary to her expectations, she, at length, fell a sacrifice to pining grief and vexation; and even owned herself, that she died of that corrosive and mental torture, a broken heart. And perhaps there is not a more contrasting parallel, either in the British, or any other history, than the glorious and long-continued reign of that noble vindicator of the reformed religion, the ever-to-be-honored queen Elizabeth, and the unauspicious tyranny of her sanguinary sister; as the one will be handed down to posterity with immortal honor, while the other will ever be reflected on with abhorrence!

The wretched end of that arch-persecutor Gardiner, bishop of Winchester, almost immediately on his closing his bloody proceedings, with the sacrificing of those two eminent martyrs, Ridley and Latimer, has something in it remarkably striking.

The fatal day on which these martyrs suffered at Oxford, the old duke of Norfolk paid a visit to Bishop Gardiner, at his house in London, in consequence of his being invited to dine with him at that time. But so eager was this bloody prelate to glut his ears with the news of the absolute destruction of these two pious sufferers, that he postponed his usual time of dining, saying, he would not eat till he received positive assurance of the execution of the barbarous sentence he knew was to be put in practice that day at Oxford.

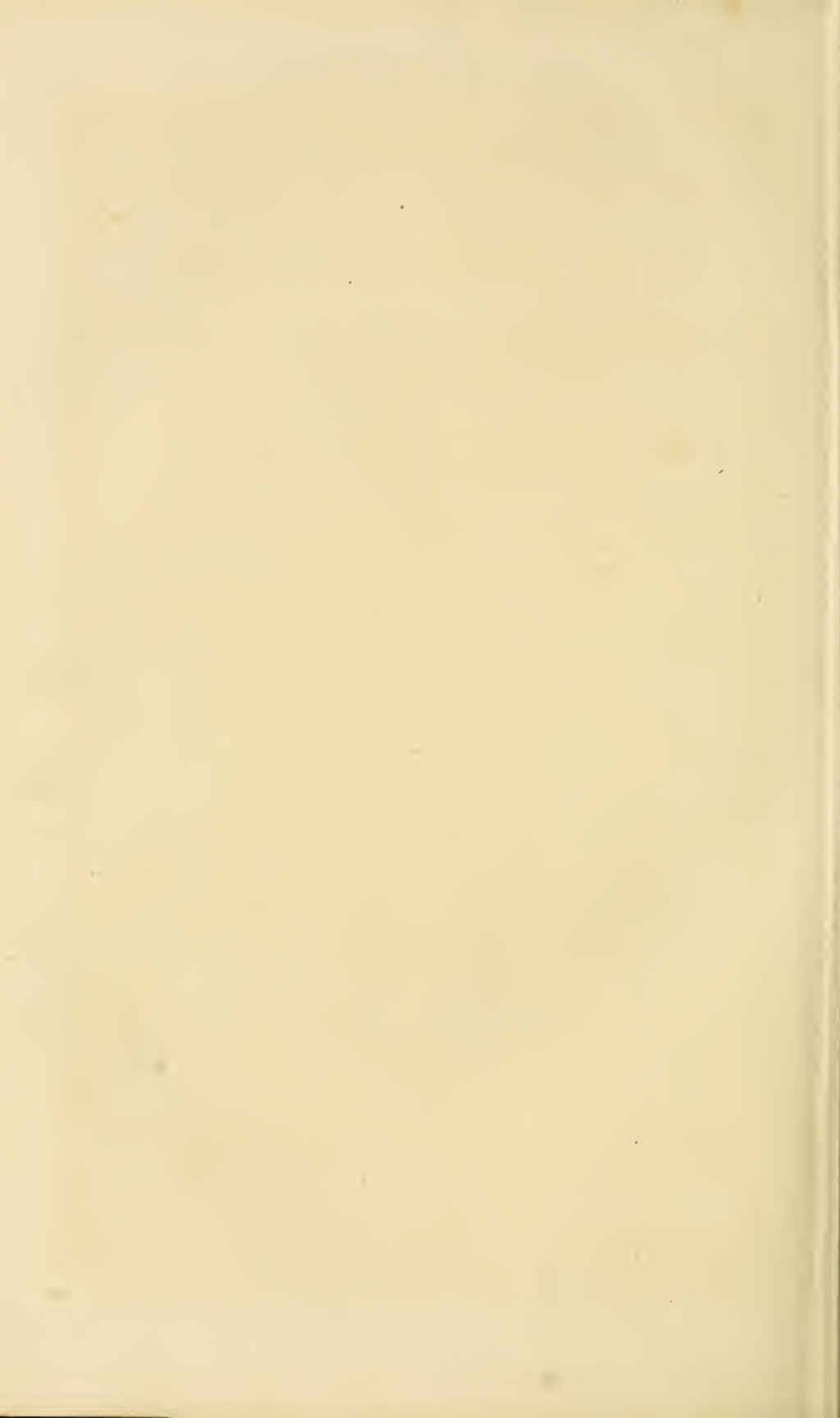
Accordingly, as soon as the messenger arrived, which was not till four o'clock, and had given him the assurance of his cruel wishes being completed, he ordered dinner to be ushered in, and setting down to it with great apparent satisfaction, said : " Now, my lord duke, we can set down to refresh ourselves with pleasure." But observe the hand of God on this impious priest : no sooner had he swallowed a few morsels, but he was suddenly seized with so violent a fit of illness, that he was obliged to be taken from table, and from that moment to the last of his life, never was free from the greatest misery and torture ; for fifteen days and nights did he languish, not being able to evacuate, which caused such a terrible inflammation in his body, as if he were, in a manner, burning alive.

By the raging fire in his intestines his body was miserably swollen and black ; his tongue thrust at last out of his mouth : he expired a shocking spectacle, and with a most nauseous and unendurable effluvia : a proper end to so inhuman a persecutor of the righteous.

Dr. Dunning, the bloody chancellor of Norwich ; Berry, ecclesiastical commissary in Norfolk ; and Thornton, bishop of Dover, all rigid persecutors, suddenly fell down dead within a little space of one another ; and the next that succeeded Thornton in the bishopric of Dover, broke his neck down stairs at Greenwich, just after receiving the blessing of Cardinal Poole.

We have shown in the preceding pages some of the many barbarous persecutions practised by the church of Rome against our Christian brethren in all ages : it has ever exerted its utmost efforts to overturn a divine system, which is as much calculated to destroy sin, as to promote true piety and godliness. Let us, therefore, hope, that the many examples of the severe persecutions against Christianity which have been recorded, may serve to unite Christians of every denomination more strongly in the bands of brotherly love, and universal benevolence :—

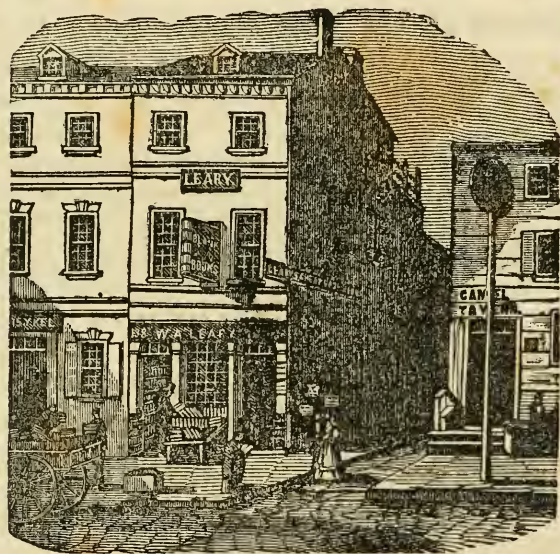
" O bigotry ! in whose dark train
The furies, with their horrors, reign ;
The basis of whose empire's built
On streams of blood, and stores of guilt :
In future may thy hands be bound,
Thy croaking voice confined from sound,
Till innocence no longer bleeds,
Till soft humanity succeeds ;
Till far as distant winds can blow,
Or surging waters ebb or flow ;
The great Redeemer's words are known,
And all men gospel blessings own."





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
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